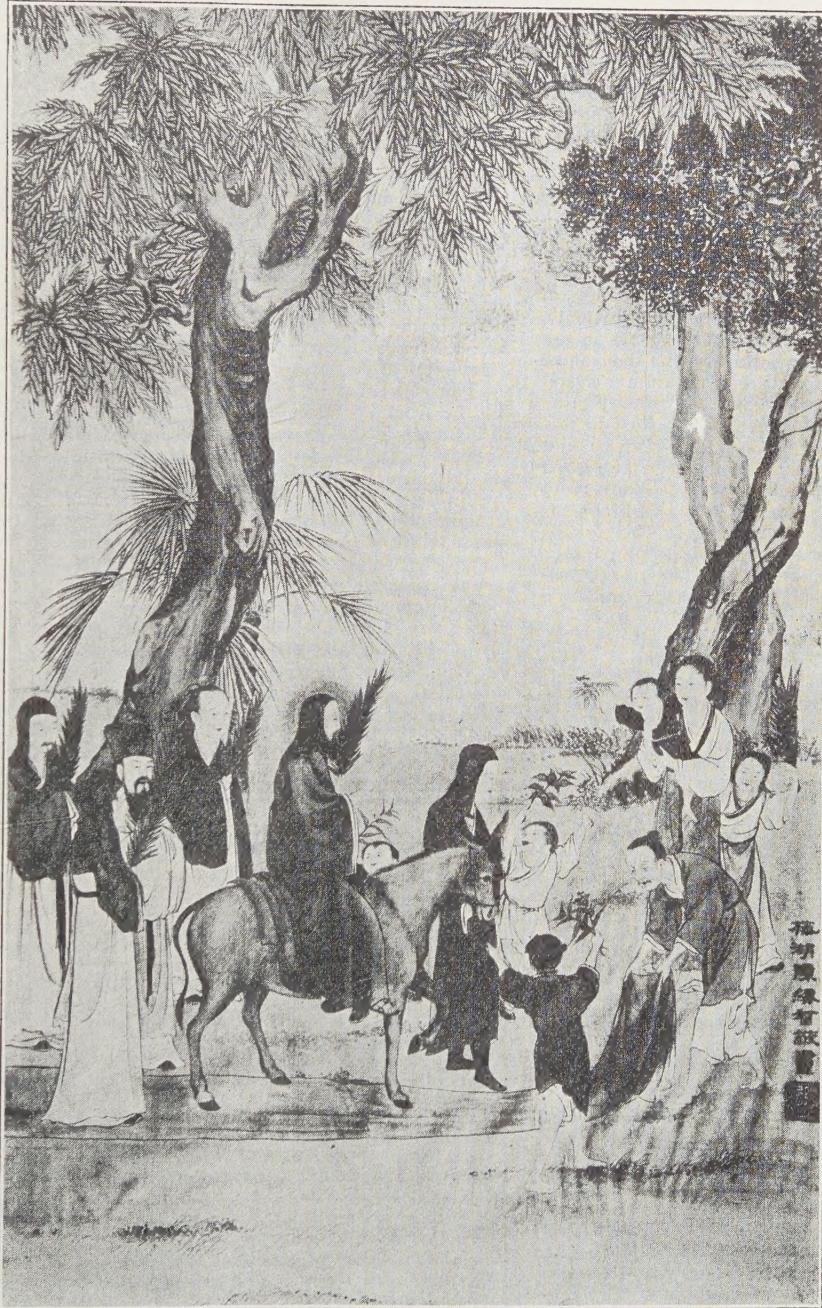


CHURCH DIVINITY SCHOOL
of the Pacific

March 20, 1937

The Living Church



—Reproduced from "Liturgical Arts."

THE ENTRY INTO JERUSALEM

By the celebrated Chinese painter, Luke Ch'en.

Vol. XCVI, No. 12

Price 10 Cents

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Reporting Council Meetings

TO THE EDITOR: I wish to commend THE LIVING CHURCH for the generous space given to the meetings of the National Council and for the fairness with which they are reported.

If other Church papers would follow your example it would do much to restore the integrity of the Church press in the minds of the laity of the Church. . . .

(Miss) REBEKAH S. HIBBARD.

Pasadena, Calif.

Walsingham Pilgrimage

TO THE EDITOR: Fr. Hope-Patten, the vicar of the parish church in Walsingham, under whose guidance the historic shrine of Our Lady of Walsingham has been revived, has asked me to try to organize a group of American Churchmen to visit that shrine of the Blessed Virgin. Walsingham has become a popular place of pilgrimage for English Catholics and the visitors in the course of a year now run into the thousands.

The Sisters of St. Peter maintain a hostel for women pilgrims and the Benedictine Fathers have one for men. The history of this shrine, established in the 12th century and revived in 1921, has already been published in THE LIVING CHURCH. It is a convenient and a most interesting place for Churchmen-tourists to stop.

The dates for the American pilgrimage will be June 23d and 24th. The usual program for a one-night pilgrimage, under a conductor, follows:

WEDNESDAY, JUNE 23D

- 2 P.M. Leave London by motor coach, probably from the Church of St. Magnus by London Bridge.
7:30 Arrive Walsingham and first visit to the Holy House.
8:00 Supper.
8:45 Address and Benediction.
Confessions.
Holy House is open for evening visits until 10:30.
9:30 Tea and biscuits in the refectory.

THURSDAY, ST. JOHN BAPTIST'S DAY

- 8 A.M. Mass and corporate Communion.
Priests' Masses.
Breakfast from after the first Mass.
10:15 Stations of the Cross.
11:00 Parish Mass and Sermon.
12:15 Visit to the Holy House.
12:30 Lunch.
2:15 Intercessions and visit to the Holy Wells.
3:30 Benediction.
4:30 Tea.
5:00 Veneration of St. Vincent and last visit to the Holy House and blessing of the Pilgrims.
5:15 Leave Walsingham.
10:30 Arrive London.

There will be opportunity to visit several nearby places historically associated with Walsingham: St. Giles', Houghton; the Slipper Chapel; the priory ruins; the medieval *piscinas*; and the extensive remains of the Franciscan friary.

If 21 people make the pilgrimage, the total cost from London including bus will be 25 shillings; if 30 people go, it will be 24 shillings. If less than 21 go they would have to make their own way to Walsingham and the train fare from London is £1, and the

cost at Walsingham, without transportation, is 14 shillings. And so it is plainly seen that if 21 Americans, or Canadians, will join the party they can make an economical and beneficial pilgrimage to the Anglican communion's great shrine of the Mother of God. The invitation is a gracious gesture on the part of Fr. Hope-Patten and his assistants. The travelers who are wise enough to accept will feel well repaid. I shall be glad to hear from interested persons.

(Rev.) WILLIAM ELWELL.

Sheboygan, Wis.

Bishop Rhinelander

TO THE EDITOR: Your editorial of March 6th on Dean Powell's taking up the dual function of Dean of the Washington Cathedral and warden of the College of Preachers, stopped short by a paragraph or two. The sympathy and understanding of the whole Church should be given to the new Dean in the very difficult task of following, not one great man in one work, but two great men in two very important tasks. . . .

The cathedral will speak to the centuries for the work of Dean Bratenahl, but Bishop Rhinelander's superb work as warden of the College is in the less discernable form of his influence upon the priests who came to the College. Bishop Rhinelander was, and is, the College. Everything in it and about it was a kind of emanation of his personality. To go there out of the bustle of parish life meant entering a world made dynamic by the strength of a quiet, spiritual power. And there was no doubt of the source of that spiritual power, for Bishop Rhinelander, like Fr. Huntington, has that rare thing, manifest saintliness. A fellow priest puts it very well when he says that to hear Bishop Rhinelander read the lessons at Evensong was far

more thrilling than any great spectacle like an opera or a pageant. Not that there was anything dramatic or over-strenuous about his reading but that, like the good scribe of the Kingdom bringing out treasures new and old, he could take what was common and with his voice and his understanding bring out in the reading of it new and unsuspected wealth of meaning. His meditations, so fresh and incisive, were the heart of the instruction at the College. We clergy are a queer race who continually skirt the edge of the spiritual world without entering into it, but Bishop Rhinelander has explored deep places, and he encouraged us to launch out a little beyond the shores we inhabit.

It is to be hoped that changes in staff at the College do not mean that the Father Founder will no longer be available in his great work of pastor to pastors.

(Rev.) WILFORD O. CROSS.

Harvey, Ill.

Dean Bratenahl

TO THE EDITOR: It is with unusual satisfaction that I read in the issue of THE LIVING CHURCH, February 13th, the fair and forthright comment on the enforced retirement of Dean Bratenahl.

I congratulate you, sir, on your fearless attitude on all subjects of controversy.

ALBERTINE SCHOEPEL.

New York City.

Undesignated Legacies

TO THE EDITOR: "It is not possible for our present limited knowledge . . . to survey the Great Assize. . . . But that inability does not in any way detract from the practical meaning of the doctrine itself." These words are taken from the close of the second article of the Rev. William M. Hay on The Four Last Things [L. C., December 5, 1936], and are presumed to be in accordance with Catholic theology. "We believe that Thou shalt come to be our judge."

In the parable of the talents the least that might have been expected of the wicked servant was that he should have put his lord's money out to the exchangers that at his coming he might have received his own with usury.

In the same number of THE LIVING CHURCH there is an appeal from the Philippines under the caption, What Shall We Do? Such an appeal is but a sample of such as might be made from the majority if not all of the aided dioceses and missionary districts of the Church.

In the description of the Last Judgment following the parable of the talents in St. Matthew's Gospel there is a very solemn warning given to those who neglect to distribute, ending with the words, "Inasmuch as ye did it not unto one of the least of these, ye did it not to Me."

The recent discussion at the meeting of the National Council as to the use of undesignated legacies, raises again the question as to the wisdom of the investment by the Church of any and all capital sums at her disposal in purely secular and commercial

(Continued on page 375)

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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No. 12

EDITORIALS AND COMMENTS

The Courageous Christ

AS WE ENTER upon the observance of Holy Week our first thought is of the heroism of our Lord. He could have escaped Calvary; He chose, rather, to walk the path of truth and right, wherever it might lead and whatever it might cost. It took splendid courage. We are told that "He set His face steadfastly to go to Jerusalem," and St. Mark gives us an unforgettable picture when he writes that as the disciples were in the way "Jesus went before them; and they were amazed; and as they followed, they were afraid." He knew that the storm was gathering and would soon break; but He went on, strong, steady, courageous, unafraid.

It is good to remember that though the disciples were amazed and afraid, and at the end, in their sudden terror, deserted their Master, they were not without a touch of His heroism. It was St. Thomas—the doubter, the man who always faced hard facts and could not avoid looking straight at all obstacles—it was he who said to his fellow disciples, when they were all overwhelmed with the hopelessness of the Jerusalem journey, "Let us also go, that we may die with Him." It was Peter—the man who sought to persuade his Lord to give up the journey and wait in Galilee till their cause was stronger—who said, "Lord, to whom should we go but to Thee; Thou hast the words of eternal life." Peter failed his Lord on Good Friday; but redeemed that sad past after Easter. So, also, did the others.

The real trouble with most modern discipleship is that it takes its religion too easily. Whatever we may say of the morbidity of the religion of (say) the 18th century, isn't it strange that so many of us will not do anything that corresponds to "wrestling with God"? We do not look upon our religion so seriously that the taking of it makes us do something hard enough to tighten our wills and toughen our faith. The spirit of the Lord of Holy Week and Good Friday is always

a challenge to the heroic, and we are so afraid to accept that challenge for ourselves or to present it to others. We forget that we must bring our *heroism* to Christ; not simply the fidelity that comes easy, but the fidelity that comes hard; not just the belief we were taught when we were children, but belief that has been burned into us by the furnace of adversity.

Recent years have furnished opportunities—all too many—for the quiet bravery which is the very soul of Holy Week and Good Friday. We have lived through trying times. In spite of some approach to business prosperity, we are certainly living still in days of confusion. We have seen men fall into great misfortune and shelter themselves at any cost. We have seen them lose their property—and then abandon their principles. We have seen them, when they came to desperate straits, twist their consciences.

But we have seen others for whom life is a post which nothing can make them desert. There are men who can go with our Lord to the Cross and suffer and die with Him. When a man stands firm like that, in spite of disappointment, discouragement, suffering, or loss, life straightway becomes wonderful for other men. It is significant that foremost among the first converts of the Lord Jesus were a penitent thief and a Roman centurion, who came to faith because they saw how Christ faced suffering and death.

There are men and women all about us who can be won in the same way. They do not care much for arguments about religion; they forget the fine words we say about our faith; but they can appreciate people who remain true when they are hard hit. One act of fortitude can carry conviction faster than a hundred explanations of belief. There is one argument that cannot be mistaken—and we can set it forth if we have read aright the lesson our Lord was preaching on His way to Jerusalem, throughout His agony and trial, and on the Cross. That

GOOD FRIDAY DAWN

THE generous hand of morning writes for me
A manuscript of loveliness to read:
Blackbirds' conversation on the mead,
Blossom illustrations, and the sea.

O gift of life's rich beauty, comes today
The richer gift, the deeper heritage!
That God Himself, once reading your clear page,
For love arose and threw the book away.

DOROTHY LEE RICHARDSON.

lesson is to be ready to put ourselves at least to some inconvenience for the things we are supposed to believe; to stand firm for the things we know are true; never to hold back and save oneself from sacrifice, never to slip away with but the insinuation of a feeble effort for the right; to quicken always to endure strain at the call of duty; to be worthy disciples of the Courageous Christ.

Good Friday Services

THE STEADY progress of the Christian year brings us again to Good Friday, when most of our churches will be crowded for the Three Hour Service from 12 to 3. This is one service that seems to have an appeal to Catholics and Protestants alike, and we are glad to see the steady increase in attendance at this service in churches of many denominations.

We rejoice also at the growing practice of closing business houses during these three sacred hours so that business men and women can attend church. Indeed this seems to us a far better practice than the setting aside of Good Friday as a secular holiday, as has been done in some communities and states and proposed in others. Despite the good intentions lying behind these proposals, a holiday is to most people a time of amusement and relaxation rather than of fasting and spiritual exercises. If Good Friday were generally observed as a holiday we fear it would decrease rather than intensify its religious character, as indeed has been the case in many countries in which it has long been observed as a holiday. We recall for example the groups of festive Mexicans picnicking on the steps of churches which we have seen in that country.

But the Three Hour Service ought not to be the only religious observance provided by our parishes on Good Friday. There are still many business houses, as well as factories and shops, that are not closed during this period, and Churchmen who cannot attend this service ought not to be deprived of the ministrations of the Church on Good Friday. Moreover, the Prayer Book provides for this, as for all days, the usual services of Morning and Evening Prayer, with lessons and psalms of great beauty and inspiration. In addition there is the Altar Service—either the impressive drama of the Mass of the Presanctified or the simpler devotions consisting of the earlier part of the Liturgy—with the appropriate Collect, Epistle, and Gospel. The Litany and the Penitential Office are both suitable for the day.* There is in addition the beautiful service of *Tenebrae*, which is being increasingly presented in our parishes on the evenings in Holy Week.

The Three Hour Service is a heavy burden on the priest, and one may as well frankly admit that it often becomes tiresome to the layman also. We would not abandon it, but neither do we feel that it should crowd out all other observance of Good Friday, as if there were no other lessons of the day and no topic other than the Seven Words appropriate for meditation and prayer. Even if the rector is wearied by the preparation and delivery of the meditations for the Three Hour Service he can have the Altar service and a plain service of Evening Prayer without sermon to good advantage and the enrichment of the spiritual life of his parish. We feel that many lay people would welcome these privileges in parishes in which they are not now available.

The Bible, the Prayer Book, and the Hymnal are full of spiritual treasures for Good Friday. Let's use more of them.

*An unusual but effective and appropriate Three Hour Service combining the Prayer Book Litany, Penitential Office, Altar Service, and Evening Prayer was described by the Rev. Don M. Gury in an article entitled *The Good Friday Liturgy*, published in THE LIVING CHURCH of March 23, 1935.

Kuling School

OUR NEWS COLUMNS this week contain an interesting item telling of improvements being made at the Kuling School for the Children of Missionaries in China. This was a project dear to the heart of the late Bishop Lloyd, who served for many years as chairman of the school's board of trustees. Indeed Bishop Lloyd often referred to Kuling as his "pet child," and he longed to see the school firmly established in strength "as a witness to the power of the Incarnation."

One of the greatest problems of foreign missionaries is that of educating their children, and Kuling School was founded for the express purpose of meeting this problem so far as the missionaries in the Orient are concerned. Kuling provides splendid educational facilities in China, where the children can spend the holidays with their parents, thus at the same time avoiding the great expense of sending them to America for school, and keeping the family from being separated for long periods of time.

Although Kuling School is not supported through the budget of the national Church, and is not strictly speaking a missionary enterprise, it is an invaluable adjunct to the missionary cause, and is well deserving of the support of Church people.

A Conference for Candidates

AN IMPORTANT conference in personal religion for a selected group of seminary students has been announced by the Order of the Holy Cross, as reported in our issue of March 13th. With the hearty approval of the Presiding Bishop, ten picked men from four seminaries in the Church will meet at the Holy Cross Monastery for three weeks, where they will be given practical instruction in the spiritual life.

We cannot commend this conference too highly. We hope that it will be successful, and that in future years similar conferences will be held not only at Holy Cross but elsewhere with the practical object of bringing together students of different seminaries for a course of intensive training in the cultivation of the spiritual life. The Forward Movement Commission has noted this as one of the greatest needs of the Church, and has appointed a committee to study practical ways of deepening the spiritual life of candidates for Holy Orders. The Holy Cross venture is certainly a practical step in that direction. We shall await its results with great interest.

"World Christianity"

NEW PUBLICATIONS in the field of religious journalism are constantly being inaugurated, despite the difficult conditions under which most publications of this type struggle. Latest to come to our attention is a quarterly publication entitled *World Christianity*. This is a digest publication, issued in the format that has been made familiar by *Reader's Digest* and its many imitators, and that is already familiar in the field of religion through the monthly *Religious Digest*. *World Christianity*, however, is more than an imitator and its first issue looks very promising.

World Christianity is sponsored by "A Movement for World Christianity," the successor organization to the Laymen's Foreign Missions Inquiry and the Modern Missions Movement. Although primarily a digest, it contains a number of original articles as well. Prof. Charles S. Braden of Northwestern University is chairman of the editorial committee of

five, one of whom is Dr. Frederick C. Grant, Dean of Seabury-Western Theological Seminary. There is also a board of nine distinguished editorial counsellors drawn from various religious bodies, in which the Episcopal Church is represented by Bishop Parsons of California.

The articles in the first issue of *World Christianity* are drawn from a wide number of religious periodicals published in America, Europe, and Asia. In addition there are several worth-while special articles and a carefully selected book review department. Most of the book reviews are original, but one of them is condensed from THE LIVING CHURCH. This periodical is also drawn upon for the interesting and significant news item concerning the presentation of the portrait of the Emperor of Japan to St. Agnes' School, Kyoto, written for us by Miss Edith L. Foote, and published in a November issue.

There is a real place in religious journalism for such a publication as *World Christianity*. We are glad to welcome it to the fellowship of the religious press and wish it success.

Church and State Studies

THE PROBLEM of the right relationship between Church and State is one that is agitating many parts of the Christian world today, and that is gaining increasing significance in our own country. We are glad to see therefore that the Universal Christian Council, in preparation for the World Conference on Life and Work to be held at Oxford next July, has gathered together two valuable packets containing books and study material on this subject. Packet No. 1 contains the valuable booklet by Dr. J. H. Oldham, *Church, Community, and State*; the book by Dr. Henry S. Leiper, *Christ's Way and the World's—in Church, State, and Society*; a *Discussion Syllabus* based upon it; and a booklet by Charles H. Corbett, *The Church and the World Crisis*—all for \$1.00. Packet No. 2 contains the same material plus *Christianity and Our World* by Dr. John C. Bennett—all for \$1.25. Either of these packets can be obtained from the Universal Christian Council, 287 Fourth avenue, New York, and we commend them to all individuals and groups in the Church interested in this important subject.

The Wave of Intolerance

A NEW PLEA for the repeal of the Massachusetts Teacher's Oath Act, which singles out teachers for a special test of their loyalty to the nation, is made by President Conant of Harvard in his annual report to the board of overseers this month. Mr. Conant says:

"In June, 1935, the Massachusetts legislature passed an act 'requiring that an oath or affirmation be taken and subscribed to by certain professors, instructors, and teachers in the colleges, universities, and schools of the commonwealth.' This act which took effect on October 1, 1935, appeared to require that the corporation should not allow any United States citizen to teach who failed to take a prescribed form of oath supporting the Constitution of the United States and the constitution of the commonwealth. The passage of this bill had been opposed by nearly all of the presidents of the colleges in this state. To our minds it was both an unnecessary and unwise piece of legislation. Although the act as drawn was far from clear in regard to certain technicalities, the corporation decided, after careful consideration and consulting counsel, that the university should not enter into a legal controversy concerning the mode of enforcing this law. Therefore, much

as I disliked the measure, I expressed the hope that all members of the faculties would take the oath; no member failed to do so. An attempt to have the bill repealed at the last session was unsuccessful. I trust that the new legislature now in session will recognize that the passage of this bill was a step backward in the history of the state.

"Such a piece of legislation as the Teacher's Oath Bill is merely a reflection of the general wave of intolerance which has been rising in this country but which I believe is now beginning to recede. Those who understand the true nature of the functions of an institution of higher education have always stood firm in their support of the principle of free inquiry."

Certainly Mr. Conant is right in describing the Teacher's Oath Act as "a reflection of the general wave of intolerance which has been rising in this country." We hope he is right in his belief that that wave of intolerance is now beginning to recede—but we are somewhat doubtful of that.

The "Rochester Churchman"

WE CONGRATULATE the diocese of Rochester, youngest in the Church, on the inauguration of the newest diocesan periodical, the *Rochester Churchman*. The first issue, dated Lent 1937, is attractively printed in 12mo format, consisting of eight pages, and subsequent issues are promised "at intervals." On the cover is a picture of Bishop Reinheimer, Coadjutor of the diocese, and there is also a picture and message from the diocesan, Bishop Ferris. The name of the editor is not given, but whoever is responsible for this first issue is to be congratulated on a fine beginning. We wish the *Rochester Churchman* a long life and a successful one.

Centennial of an Ecclesiastical Firm

WE EXTEND our congratulations to the fine old ecclesiastical firm of Cox Sons and Vining, which is celebrating its centennial this year. It was in a small shop on Southampton street in London that Cox & Sons began making vestments for the clergy and gowns for the faculties of universities one hundred years ago. The New York establishment was opened in 1876. In 1894 the name of the firm was changed to Cox Sons & Vining. We wish this firm continued success in the century that is to come.

It Pays to Advertise

WE ARE somewhat embarrassed at the overwhelming response to the brief note that we appended to a letter in THE LIVING CHURCH of March 6th requesting a gift subscription for the Americans in training at Nashdom Abbey. Not one but several readers have promptly sent us \$5.00 to enter a subscription for this purpose.

Rather than flood Nashdom Abbey with a totally unnecessary number of copies of THE LIVING CHURCH, we have written all but the first of these contributors suggesting that they permit their gift subscriptions to be sent instead to the non-American bishops of the Church in Japan and China. A missionary in the Orient, in whose judgment we have great confidence, has appealed for these subscriptions, observing that if these bishops were more familiar with the work of the American Church as presented each week in our columns it would be tremendously valuable in binding together the British, Canadian, American, and native work in those two Anglican Churches of the East. Several of the donors have

expressed their willingness to have their gift subscriptions used in this way, but if all of the non-American bishops in these countries are to be supplied with gift subscriptions we shall require five or six more gift subscriptions at \$5.00 each. We shall be glad to hear from any readers who wish to share in making possible for these foreign Church leaders to receive THE LIVING CHURCH regularly.

If we wanted to find a moral for this overwhelming response to our casual suggestion it would be this: It pays to advertise in THE LIVING CHURCH. Advertisers, please note!

Through the Editor's Window

REPORTING the annual service of the Sons of the American Revolution at the Church of the Heavenly Rest, the New York *Herald-Tribune* says: "Marching to the Altar, the white-robed choir sank The Battle Hymn of the Republic."

Must have made a hit all right.

"I AM discouraged with my nose,
"Cause all it ever does is—blows."
—*Bethany Home Chronicle*.

You ought to be a cat like me;
You'd never need a hankerchee.
—*Livy, the Office Cat.*

Church Attendance

This is the way the church sometimes looks to the pastor when he goes into the pulpit! The pastor would just as soon preach to a wood-pile as to empty benches. There is no inspiration in vacant pews! BE REGULAR!

* * *

THIS IS THE WAY IT OUGHT TO LOOK AT EVERY SERVICE, AND IT WILL IF EACH ONE DOES HIS PART BY COMING HIMSELF AND BRINGING A FRIEND, OR RELATIVE! OUR USHERS WOULD EARN THE BIG SALARY (???) WE PAY THEM FOR SEATING THE CONGREGATION! THE BEST WAY ONE EARTH TO "PEP UP" THE PREACHER IS TO HIDE EMPTY BENCHES WITH PEOPLE!

—*St. Paul's Times.*

We endorse the sentiment, but remind the editor of *St. Paul's Times* that the fire laws require an aisle down the center.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

LIVING CHURCH FLOOD RELIEF

Miss Lena Lemon, New York City	\$10.00
Fr. Aristides Villafañe	6.00
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Fr. Modesto Rivera	5.00
"E."	4.00
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E. V. C. \$1.00

EVERYDAY RELIGION

That Sacred Mystery—The Church

I. VARYING GRADES OF LOYALTY

IN TREATING of Church loyalty, of course only Church members are considered. One does not look for loyalty in a non-Churchman, any more than for patriotism in an alien. Again, the instinct for loyalty is so elemental that it can be expected of all normal persons. But how widely variant is this loyalty in Church members, ranging all the way from a ruling passion to almost zero!

I take no credit to myself when I affirm that merged with my idea of God, the idea of the Church is a paramount value in my life. To me the Church is a permanent and regulative fact. To me the Church is more universal and reliable than the material universe itself. It is a scale of reference for measuring any part or the whole of human society. Its residual philosophy is a test of any other philosophy. And all that, while the Church is an infant in age, and imperfect in all stages of its history. (Except for awkwardness in common usage, I would not call the Church "it" but rather "her"; a being charged with life, personality, and endless continuance.)

This conception is not mine, but the Church's own. I received it from her. Yet when in moments of abandon I thus openly declare myself to certain fellow-Churchmen and friends, I find them disagreeing. Some look at me as if I were demented. They are evasive and soothing as if fearful of aggravating my symptoms. Others dismiss me as visionary or as unjustifiably doctrinaire. Others urge a suspension of all claims until the millenium shall have arrived. Others charge me with uninspirationality and a subtle form of idolatry.

The ones who worry me are fine personalities, marked by extreme critical ability, candor, and no little virtuousness—even Christlikeness of life. These say I make too much of the Church; that the Church has been and continues to be very unlike Christ; that our loyalty is only rationalization of an ideal, encouraging a pseudo religion and delaying justice and human welfare. This type of objector is keen for social reform, and I must admit that they dream, sacrifice, and work for it.

But I can't change. My spirits may become depressed. More and more I feel unwilling, and indeed unable, to argue. But I cannot change. Loyalty is not like dress to be put off and on with the change of climate and fashion. It is something integrated with every cell of one's being. To lose it would be like losing one's personality.

After severe rebuffs—and I try not to be a bore—I begin to doubt my own reasonableness, and to wonder whether there is something freakish in my make-up. Who am I, and what did I ever do, that this conviction should have seized upon me? Is it an incubus that intends to ride me all my days? Should I tear it off and become free of it, like the others?

And then again, comes the vision of the Church, not identical with, yet inseparable from, the Kingdom of Heaven. I turn again to that sentence written not in an ivory tower but in prison: "Christ is the head of the Church . . . loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church. . . . This is a great mystery."

There is nothing on earth that so appeals to my loyalty.

Negro Work in Liberia

Past and Present—What of the Future?

By the Rt. Rev. Leopold Kroll

Bishop of Liberia

ONE HUNDRED YEARS AGO the Church in the United States, recognizing a responsibility to God for the freed slaves who had settled on the west coast of Africa, began a work in Cape Palmas, a town at the western end of what is now the republic of Liberia.

The lot of these people, who had been weaned from their tribal life, who knew not from what section of this vast



BISHOP KROLL AND ASSISTANTS

Fr. Baldwin, Fr. Kroll, Bro. Edwards, and acolytes are shown with the Bishop in front of the church building at Bolahun.

continent they and their forefathers had been taken, and who had been educated away from the knowledge of obtaining sustenance in primitive environments, was most heart-rending. Many had died of fevers and other causes. Most trying of all, they were constantly harassed by warring tribes of the coast and hinterland. It was a heroic struggle these people made to establish a country where the Negro could find himself and eventually take his place among the peoples of the world.

To help them to realize their ideal, self-sacrificing men and women offered their services. These missionaries set out fearlessly into the unknown where certain death awaited most of them. This section of the west coast of Africa was, in those early days, the White man's graveyard. In its soil rest the earthly remains of many martyrs, Black as well as White, to the cause of Christ.

The blood of these was not shed in vain, for today the republic of Liberia is slowly but surely taking its place in the life of the nations of the world and fulfilling its destiny.

For the Church in the United States, Liberia is the one door open to us into Africa. This continent, teeming with life and rich in natural resources, is being influenced by the world through aggression and exploitation. All of Africa is now under the rule of European powers with the exception of this little piece of land on the west coast, the republic of Liberia. Here alone can our great country strike a sympathetic chord.

Our branch of the Church has, for a hundred years, been in the forefront of expressing the spirit of helpfulness. A native ministry was trained, churches, schools, and hospitals were built and maintained. Many of the leading men and women

in Liberia received their training under the Church's guidance. This is the glory of the past generation.

What is to be done with this monument of our forefathers?

The second century of the Church's work in Liberia opens with a cut of two-thirds in the appropriations. The "depression" is the reason given. However, does not the cause lie deeper than the depression? Is it not that our Lord's Commission, "Go ye into all the world and preach the Gospel," is no longer the burning issue that it was in the past century?

Until a few years ago the Church maintained Cuttington College and Brierly Hall at Cape Palmas. From this center, at the eastern end of Liberia, an active work was carried into the hinterland. All along the coast of 350 miles churches and schools were supported in part by funds from the States. In Monrovia and surrounding country it was the same. For 30 miles up the St. Paul river the Church had ministered to the people.

Today, practically all support has been withdrawn from this part of the field. Cuttington College and Brierly Hall are closed. The buildings are falling to pieces, ravaged by termites and the deteriorating influences of the elements. The church buildings are all in need of repair. All development is at a standstill. The present economic conditions of the country are such that the native people are unable to give much financial support to the clergy with the result that many of our



NATIVE CHRISTIANS

The cross worn by these Liberians is a perpetual witness to their faith.

priests have had to seek secular employment for their maintenance. Along the 30 miles of the navigable part of the St. Paul river, from Monrovia to White Plains, the Church is hardly more than a name. At Clay Ashland the buildings of a boys' school are in ruins. At Crozierville the foundations of another school are hidden by a dense tropical growth. At Balohmah a faithful native priest is living on the grounds of the Fanny Schuyler Memorial School, farming for a living and holding services in the neighboring towns, so that the Church can keep the government grant of this property. At Pandemai the work has practically been abandoned.

Monrovia, the capital city of Liberia, should be the

center of a strong, forward moving work in the surrounding country. The present appropriation allows for the part salary of one native priest at St. Thomas' Church for the Kroo people. Workers of other Christian bodies are centering their efforts here; we have been withdrawing. Six Sisters of another communion have just arrived to open a girls' school. A well organized staff of priests is conducting a large day school for boys and doing parochial work. Unless the Church awakens to its opportunity the outlook is, that, whereas we were in the forefront of service, we will become a small struggling minority.

At Bromley, 15 miles up the St. Paul river from Monrovia, stands a monument to Julia C. Emery on a 260-acre piece of property, strategically located for a girls' school. It has the chance of becoming the leading girls' school of Liberia. There is also room at this station for a boys' agricultural school to supplement the industrial school at Cape Mount. Because of lack of necessary funds this school was about to be closed. At present it is being carried along on a "special." It would be an irreparable loss to allow this monument of the Woman's Auxiliary to the beloved memory of Julia C. Emery to become a ruin of a glorious past.

Is our duty to help support this part of the field finished? Other religious organizations do not think so, for they are sending in workers where we have been most active in the past. The Bishop has plans, the question is whether the Church at home will awaken to its responsibilities and carry on. The alternative is not a pleasing picture. Liberia and other fields may suffer because of the lack of vision and inertia, but more than this is at stake in this crisis. Our whole structure will rise or fall in proportion to the response. A living Church is a missionary Church. This is a matter to be considered by those who are this year studying the work of the Church among the Negroes.

There is another side of the picture which is not so gloomy. Two stations are actively developing a work worthy of the highest commendation. Cape Mount and Bolahun are the bright spots in an otherwise sombre setting. Even these may suffer if we lose sight of the general field and permit them to follow a policy of isolation. They must also have a vision of the whole work in Liberia.

The Mission at Bolahun, near the northwestern corner of Liberia, is supported by contributions through the Order of the Holy Cross. Under their supervision, five Sisters of the Community of the Holy Name carry on a school for girls, act as nurses at the hospital and take part in the evangelistic work in the surrounding towns.

Having a school where girls could "learn book" was an unheard of thing in this part of Africa until the Sisters came. It required several years of patient waiting to get a group of girls to start a school. Little girls, in the African hinterland, do most of the chores at home. When the rice is ripening the children are busy in the fields driving away the flocks of rice birds. During the harvest they do their share in the gathering in of the crop. The mission school for girls is not only a place for "book learning" but also one where a higher

ideal of woman and her place in the family can be given. If these people in the hinterland are to be led into a larger and better life the woman must be recognized as an important factor.

It is to our boys' schools we must look for our teachers and evangelists. The work at Bolahun would be at a standstill were it not for the young men who act as interpreters and teachers. Three distinct languages are spoken in the surrounding country and for a white man to express his thoughts in African idioms is next to impossible unless he happens to be a genius in languages.

A Sunday at Bolahun takes one back to the early days of the Church. The heathen are assembled in the town palaver house. The African, being naturally religiously inclined, takes a keen interest in "God palaver." The first step from heathenism is his introduction into the Church as a catechumen. He receives at a special service a wooden cross, which he wears at all times. He attends the services of the

Church but leaves after the reading of the Gospel. A Christian under discipline has to sit with the catechumens and leave when they do.

To complete the round of the Church's ministrations the mission has a hospital. The physician and surgeon is Sister Joan of the Order of the Companion Sisters of the Community of the Sacred Passion. For a number of years she had worked at the Mother House in East Africa and so came well equipped in understanding the people and their ailments.

In this part of Africa, a woman doctor had been an unheard of thing but it did not take long before the natives found out that she knew "medicine" as well as the men. Her reputation is now established and there is no lack of patients. For the first time native women are receiving medical attention in child bearing. The African custom forbids the presence of a man at birth and five days afterwards. This law prohibited men physicians from attending them. The rate of mortality among women and children was naturally very high. It is hoped that within a short time Dr. Joan can have a maternity ward for mothers and the training of midwives. Already several native midwives have come to her for instruction.

The President of Liberia is keenly interested in this part of our work and our doctors at Bolahun and Cape Mount have been appointed sanitation officers. This gives them authority to go ahead in case of any epidemics and to make the chiefs clean up their towns. This coming year leper settlements will be established near Cape Mount and Bolahun and be placed under the supervision of our doctors.

What has been said of Bolahun can be said of the mission at Cape Mount. St. John's School and Bethany are being developed to take care of the more advanced pupils from the country schools. Here we will be able to train teachers and evangelists. Already such young people are building up schools in the country districts under the supervision of trained workers.

St. Timothy's Hospital will, this coming year, occupy a
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THE HOLY CROSS MISSION AT BOLAHUN
The picture shows the school buildings and the campus.

Old Catholicism and the German State

By the Rev. Anton A. Mueller, Ph.D.

Canon of All Saints' Cathedral, Milwaukee

IT IS EVIDENT from the exchange of New Year's messages between the Bishop of the German Old Catholics and Chancellor Adolf Hitler [L. C., February 27th, p. 269] that there is no conflict between Old Catholicism and the Third Reich. The key to this amazing phenomenon lies in the Old Catholic outlook on the problem of the relation of Church and State. True to its genius, Old Catholicism which purports to be a return to the ideals and principles of primitive Christianity, looks for the right solution of the problem of the relation between Church and State, to the concept of "the Kingdom of God." They appeal to the saying of our Lord that "the Kingdom of God is like to leaven," as meaning that the energies of light, love, and life emanating from God are to be infused into the vineyard of humanity in order that mankind may rise to newness of life and bear fruit abundantly. Most intimately bound up with these life-giving energies of God is the ethos (the law, the justice) of the Kingdom of God. All that spells seeking the Kingdom of God and the justice thereof is nothing other than a furthering of the efficacious power of the leaven of God's Kingdom. Everywhere that this leaven is found operating in men, men are transformed, they are turned from children of this world into children of light. And these men are in their turn the "salt" of this world. Measured by the pattern of primitive Christianity, the Church would thus be the bearer of the energies of the Kingdom of God and of the ethos of His Kingdom; in other words, the Church would be the living and true witness of the Kingdom of God and of the justice thereof. Yet not the witness only, but also the protagonist of God's cause, struggling with all her might for the realization of the ideals and principles set forth in the Sermon on the Mount, that basic law of God's Kingdom. The true disciples of Christ are in fact citizens of the Kingdom of God, living according to the laws of this Kingdom.

The Christian has his being in the kingdoms of this world, in states, in nationalities. It is his constant desire and endeavor to raise the ethos of these commonwealths ever more and more toward the high peaks of the law of the Kingdom of God, by example, by exhortation, and the like. Old Catholic teachers never tire of insisting that the Church is, as the primitive Church shows plainly enough, the cell-formation of a renewed, a regenerated humanity. To come to see aright the relation between Church and State one must carefully consider the primitive Christian community, not the subsequent, historically evolved ecclesiastical organizations. For among these latter there are Church formations that are far from tallying with the original purpose of the Church. Ecclesiastical organizations, both Catholic and Protestant, sprang up which served not the cause of the Kingdom of God, but the advantages of a priestly craft avid of power and covetous of money; who themselves erected kingdoms like to the kingdoms of this world and laid claim to universal supremacy. Such Churches brought not light, but fire on the earth.

To be sure, the primitive Church as bearer of the Kingdom of God could not avoid coming into conflict with the *pagan* State, yet not in order to destroy the State, but only to transform, to spiritualize it.

Thus, in the Old Catholic view, state and nation are

simply secular phenomena; the Church's business is not to neutralize but to fulfil them, to replenish them with energies from God in order that, instead of perishing, they may increase Godward and grow up into Him more and more. It is the business of the Church to be instrumental in teaching man that he is a divinely planted seed-kernel, one that needs indeed the earth (home and nation) but who needs above all else the sun (God) in order to develop aright.

Leaving the subject of the Old Catholic ecclesiastical outlook and ideology, we come to matters more concrete and prosaic.

Amid the great upheaval and turmoil of the times, it is not only the great Roman and Evangelical communions that have to face the gravest of problems, but those smaller Catholic Churches of the Utrecht Old Catholic communion, too. Determined as they are to preserve their Christian and Catholic identity in faith and morals intact, all have new and peculiar tasks set them by the times, especially in Germany, to which country we must confine our brief remarks here.

WHEN in Germany the storm of protest against the dogma of Papal infallibility had, as a result of the Franco-German War, largely subsided, no one could have surmised that another day would dawn when German Old Catholicism would be drawn into a powerful external movement and play a momentous rôle in the Christian history of the fatherland. But just this is what is happening to German Old Catholicism in our day. And with "Catholic and German" for their watch-word, the German Old Catholics have enthusiastically rallied round their singularly able leader, Bishop Erwin Kreuzer; and backed by a well-organized and active "Catholic National Church Movement" under the direction of a number of energetic and deeply religious men, both priests and laymen, and widely publicized through a bi-monthly organ, the *Rome-free Catholic*, most Old Catholic parishes have been having unusually large accessions. New congregations and mission centers are being formed and churches built, especially in the Ruhr region and in the Rhine provinces, and there is withal a noticeable, a truly marvelous revival of the spiritual life. And thus, Old Catholicism in Germany is wide awake to its historic mission and performing it heroically.

In the providence of a merciful God this may be leaven which will contribute mightily to the religious salvation of the German nation.

It may be of interest here to point out that Roman Catholicism takes the Catholic National Church Movement, sponsored by the German Old Catholics, so seriously that the Roman Catholic Bishop of Rottenburg, present occupant of the see that well-known opponent of Papal infallibility at the Vatican Council, Dr. Hefele, devotes to this rapidly growing movement a special paragraph in his Lenten pastoral letter, while the Archbishop of Breslau envisages a not distant future when his now so numerous flock may be "reduced to a mere handful." Repudiating the Roman Catholic charge that their Old Catholic antagonists are not moved by any basically religious motives but are merely taking advantage of the revival of nationalism in the Third Reich for the

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The World Conference on Faith and Order*

By the Rev. Floyd W. Tomkins

Associate Secretary for America

CHRISTIAN UNITY is on the air. Wherever one tunes in, the voices of the Christian world give constant expression to the Saviour's prayer, "that they all may be one." They come from the Churches of the mission field, impatient of their imported divisions, but no less from the Churches at home, dissatisfied any longer with complacent acceptance of separation and competition. The forces of disruption are spent; everywhere there is longing for unity.

But how is this longing to be made a reality? The answer given by our General Convention in 1910 was simple: "The next step toward unity is the clear statement and full consideration of those things in which the Churches agree and those things in which they differ." So simple as to seem an axiom! Yet it was a new idea in the ecclesiastical world—to stop controversy, and to sit down together to try to understand one another, affirming and building on those truths we hold in common, and studying together those disagreements which block the way to full unity. Out of that proposal has come a series of world conferences of the Churches: the preliminary meeting at Geneva in 1920; Lausanne in 1927; and now the second World Conference at Edinburgh in 1937.

Meeting in Edinburgh, the Conference comes back to its birthplace. It was at the International Missionary Conference there in 1910 that Bishop Brent had the inspiration from which the Faith and Order Movement grew. At that gathering, fear of controversy banned all mention of theological issues dividing the delegates. Creed, ministry, sacraments were not to be spoken of. That such restrictions should be necessary seemed to the great-souled Bishop of the Philippines a pitiful surrender. Could Christian men not be trusted to speak together of the things that each held previous? Could there be any unity until these things were discussed? He came back to General Convention that fall with the vision of a conference for the consideration of just those subjects which had been ruled out at Edinburgh. And the experience of the succeeding years has proved how true that vision was to the real needs and desires of the Christian world. His voice, so challenging and yet so reassuring at Lausanne, will be missed. But at Edinburgh this year men will speak their convictions freely and fully, yet in unbroken fellowship. Thus far have we already gone on the road toward unity.

The Conference delegates will number something more than 400. Most of these have long been appointed, by the official action of their Churches; some appointments are still to be made. The list just published has more than 334 names.[†] They are the leading men of their Churches, and they come as official representatives. The Conference has no coöpted members, though there will be a youth group selected by the World's Student Christian Federation present as observers. Visitors too will be welcome at the full sessions, and there is ample accommodation for them in the great Assembly

*The World Conference on Faith and Order was organized in 1910, to clarify the differences which prevent Christian reunion and facilitate its ultimate accomplishment. Its chairman is the Archbishop of York; its secretary is Canon Leonard Hodgson; its American secretary, the Rev. Floyd W. Tomkins. The head office is at Cheyne Court, Winchester, England. It is composed of more than 400 delegates from more than 100 Churches in 40 lands. The next meeting of the Conference will be held at Edinburgh, August 3 to 18, 1937.

[†] Pamphlet No. 75. This pamphlet, and others referred to, may be had without charge by request to the American secretary, the Rev. Floyd W. Tomkins, 111 Fifth Avenue, New York City.

Hall of the Church of Scotland where the Conference will be held. But the Conference is a conference of Churches through their chosen representatives.

The delegates of the Episcopal Church will be Bishop Clingman, Bishop Manning, Bishop Parsons, Bishop Perry, Bishop Oldham, the Rev. Drs. Dun, Gavin, and Robbins, C. P. Morehouse of Milwaukee, and President Sills of Bowdoin. Alternates are Bishop Gray, Bishop McDowell, the Rev. Francis J. Bloodgood, the Rev. Charles T. Bridge- man, the Rev. William H. Dunphy, the Rev. Charles R. Fielding, the Rev. Charles W. Lowry, Jr., President Eddy of Hobart, Miss Helen Brent, and Miss Elizabeth Matthews.

Ninety-eight Churches, from every continent, have appointed representatives, and the final count will reach more than a hundred. They are Anglican, Baptist, Congregational, Disciples, Friends ("Quakers"), Eastern Orthodox, Lutheran, Methodist, Old Catholic, Presbyterian, and Reformed, and—happy augury!—"United." It will be necessary to use three official languages, English, French, and German.

There will be an opening service on August 3d, and then a day given to full sessions. But the real work of the conference will begin when the great gathering splits up into four sections, and these into subsections of about 20 members each. For a week these small groups in close and intimate conference will discuss the four subjects of the program—The Grace of God, The Church and the Word, The Sacraments and the Ministry, and The Church's Unity in Life and Worship**—and seek to draft statements that will prepare the way for unity. These statements will come before the full Conference during the last week for discussion and revision, and will then be referred to the Churches as the Report of the Conference. On the closing day it is planned to unite in a common affirmation of our loyalty to the divine Head of the Church.

THE significance of these particular subjects may not appear at first sight. That is because they are the results of the studies of the previous Conference at Lausanne, and represent not a logical order but the chief points at which differences of conviction were found to exist. More than that, they represent the points of view of different Church-families as to the essential conditions of unity. Thus to Anglicans the ministry and sacraments seem of prime importance; but to Lutherans, that place seems to belong to the doctrine of the Word of God. Lutherans and Reformed (Presbyterians) lay great stress on the doctrine of grace in the form it took at the Reformation. But the interests of American Protestantism generally lie along the lines of Life and Worship—questions of practice rather than of doctrine. Thus the program seeks to give every point of view full opportunity of expression, and the result will surely be an enrichment and enlargement of our understanding of each other's treasures.

That same end will be sought in the services planned for the Sunday evenings, when speakers from different communions will seek to express the fulness of the life of devotion as experienced in their respective traditions, sacramental, evangelical, Quaker silence, mystical.

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**See Pamphlet 74, *The Program of the Edinburgh Conference*.

Paul Elmer More

By the Rev. W. Norman Pittenger

Fellow and Tutor, General Theological Seminary

ONE OF AMERICA'S most notable literary figures and an internationally known philosopher and critic, Paul Elmer More, died at his home in Princeton on March 9th. That is the way in which the secular press announced the fact. But certainly the Anglican Church will remember Paul Elmer More as a profound thinker, a brave philosopher, who by hard thought and through deep experience found his way from an agnostic humanism to the full faith of the Catholic Church, and that branch of it to which we belong. It was a long journey, not undertaken without pain, but it was traveled to the end; and those of us who (like the present writer) were privileged to have Dr. More's close friendship can bear witness to the mellowing, the deepening, the spiritualizing which marked his later years. I am not sure that it would be inaccurate to say that, in many ways, the closing months of his life were those of a saint of God.

Dr. More was best known in the literary world for his series of critical essays which were published over many years in the successive volumes of *Shelburne Essays*. He was working on a new series, several of which had appeared from the press, when he was taken ill. To theologians and philosophers, he was known for his critique of Nietzsche, first of all; then for his studies in Indian philosophy; and finally for the books on the relation of Greek thought and Christianity, which appeared under the title, *The Greek Tradition*.

Consistently, Dr. More maintained the position that man occupies a middle place between the animal world and that realm of supernature which speaks in moral experience and which in later years he acknowledged to be the supreme reality of God. Hence he opposed all of the cruder realism in literature, which would spend so much time in the gutter that it would neglect the stars, and which overlooked the moral nature of man and his profound sense of obligation. And it was in following through this line of thought, more particularly as he found it represented in the Platonic tradition, from Socrates on to the Christian Platonists, that Dr. More came to find that the only sure guarantee for this true humanism is religion, and that the only religion adequate to the task is Christianity, which in its central dogma of the Incarnation embodies the union of the truly human and that which is morally supreme and most utterly real, the being of God. It was thus that he influenced T. S. Eliot and countless others.

Protestantism Dr. More disliked because he felt it disregarded the strong central emphasis of Christianity on the Incarnate Lord, the sacraments, and the sense of tradition as the storehouse and treasury of the garnered wisdom of past ages. Roman Catholicism he could not accept because of its rigid infallibility (he did not believe such total certainty was possible for mortal men), its addition of secondary doctrines to the fundamental dogmas of Christian faith, and its disregard of the assured results of modern investigation in Biblical and other fields. So he found his spiritual home in the Episcopal Church.

He was a regular attendant on the services of Trinity Church in Princeton, although he was not a communicant since he felt that his change in view had come too late for him to be confirmed. At the end, however, he died in the full communion of the Church. He organized a small group of

Princeton friends, including Dean Robert K. Root, Prof. Hugh Stott Taylor and Fr. Q. P. Beckley (Roman Catholics, these two), Canon John Crocker, the Episcopal student chaplain at Princeton, and a number of others, including the writer. Meetings were held at his home, papers on religious matters were read, and discussion followed. Dr. More's criticisms were kindly but always acute and sometimes disconcerting to the reader of the paper. In other ways, he influenced many toward religion. Through his courses in philosophy, and his course in Christian beginnings, given at Princeton University, he drew about him a circle of young students. Men from the graduate school at Princeton would go for tea, or for the evening, to his charming home on Battle road. There they would talk about many things; and perhaps Dr. More would arrange a small group for a musicale—he had learned to play the flute, and delighted in going through classical works with his more musical friends.

I remember bringing a young German theologian, studying for the year in Princeton. Dr. More was a gracious host, plying his guest with questions, sympathizing with some of his theological views, violently disagreeing with others. When he left, my friend said, "That is a great and good man." On another occasion, a paper of mine (which Dr. More felt was unsound) was read. The criticism was coming fast and thick; and I felt discouraged and abashed. And then Dr. More, evidently realizing my confusion, took up a chance remark I had made, and turned the tables, so that friendly congratulation followed and my poise was restored. One mentions these two instances simply to show the graciousness of the man, and his quick sensitivity to the feelings of others.

The death of Mrs. More, after long suffering, was a terrible shock to him. They had been devoted to each other through the 28 years of their marriage. It was his awareness of pain that made him draw back from affirming the full omnipotence of God. One recalls his saying that a God who created a world in which He permitted a snake to strangle some other small beast (I forget just what—it was a story of an incident he had witnessed at his summer home in Essex, N. Y.) could hardly be called good. Rather say God is good, he declared, and let some of His power go: perhaps there was some strange necessity with which even God was contending. But this was only his way of putting things; and once, the writer hurt him deeply by saying that such a conception of God was hardly full Christianity but only the God of Mr. Wells' *God the Invisible King*. In heart, Dr. More was with the orthodox view.

In this brief article, one can hardly mention the full list of Dr. More's achievements. But the writer felt that at whatever pain to himself, it was only right to set down some brief appreciation to a great Christian, a great philosopher, a great literary man, and a great soul. The writer knows that he speaks for a large number of his friends, and for many others as well, when he says that the influence of Paul More for good was almost incalculable. Certainly we may say that of few contemporary leaders in the field of thought can the Church of Christ militant here in earth pray more earnestly.

Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.



CHURCH MUSIC

Rev. John W. Norris, Editor



THE TENEBRAE has always appealed to us as a service of great beauty and impressiveness. Unfortunately, as this editor is a parish priest, it has never been our privilege to hear that service sung. It should require but a small bit of imagination for anyone to realize that this service could be made one of great beauty and solemnity.

The *Tenebrae* is the name applied to Matins and Lauds for Maundy Thursday, Good Friday, and Saturday of Holy Week, but sung by anticipation in the afternoon or evening of the preceding day. It is accompanied with an unusual and symbolic ceremony.

A triangular candlestick is placed near the Epistle side of the Altar. The candles are lighted when the service is about to begin. Other Altar candles and non-ceremonial lights may also be used. During the singing of the service, one candle on the triangular stick is extinguished at the conclusion of each psalm, until only the candle at the apex remains lighted. The Altar candles and other lights of the church are extinguished during the singing of the *Benedictus*, leaving but the one candle burning in the church. While the *Miserere* is being sung, this last remaining candle is removed from the candlestick and concealed from view. The collect of the day is then said and at its conclusion some sharp noise is made which indicates that the time for departure has come. The lighted candle is removed from its place of concealment and replaced at the apex of the candlestick, where it remains burning.

The symbolism definitely points to the death of Jesus upon the cross and the physical and spiritual distress which accompanied it. Even the signal for departure can be taken to represent the disturbance that followed His death. The lighted candle hidden from view can represent the entombment and its reappearance be the foreshadowing of the Resurrection.

In the efforts to create a modern Anglican *Tenebrae* the more striking features of the Latin rite have been added to the general character and liturgical outline of Morning Prayer. Particularly the lessons from Lamentations have been used, which in the lectionary are provided as alternate lessons for the first four evenings of Holy Week, rather than for the last three.

The music of the service is entirely plainsong. Antiphons are provided to be sung in full before and after each psalm and canticle. Plainsong is primarily unaccompanied singing and the organ should remain silent before and after the service, and be used during the service only to establish the pitch for the singers.

There are five editions of the *Tenebrae* for use in Anglican churches. Dr. Wallace Goodrich has prepared a *Tenebrae* service, which, at the time of publication at least, was the form in use at the Church of the Advent, Boston. The Rev. Charles C. W. Carver has arranged one under the title, *Office of Tenebrae* (Morehouse, 5 cts. each, \$3.50 a hundred). This does not contain the musical notation. Francis Burgess has edited a service of Maundy Thursday and one for Good Friday. A book containing the services for all three days has been edited by the Rev. G. H. Palmer. Of these the Goodrich and Carver services are published in the United States. The others must be imported from England. The Goodrich service can be obtained from H. W. Gray & Co., New York,

and the Burgess or Palmer editions through Charles W. Homeyer & Co., Inc., of Boston.

It seems well that when *Tenebrae* is used it should be considered in the light of a special service since it is not a part of the Prayer Book, though it was used in the English Church before the Reformation. If carefully prepared and skilfully and reverently conducted it should prove of real value as a part of the Holy Week observance.

A Conversation in Elysium

By Elizabeth Eckel

IT WAS A QUIET sun-spattered corner in the Elysian fields. The trees were those of the tropics, but the grass, close cropped and fine, was of that tender green of northern springs, and patterned with white and yellow flowers, crowding closer and closer together as they approached the lush banks of a crystal-clear brook. Sheep and lambs were nibbling, or resting in woolly groups, and a shaggy little gray beast drooped its heavy head as though lost in thought.

A stir among the lambs, the flowers bent closer to the brook, the sun spots quivered. A black charger came prancing into their midst, shining like jet, more lustrous than silk or satin, with a white star on his forehead. Close up to the little gray beast he came and stopped. Then, as if only seeking an audience, he began at once what seemed an oft-told tale, like one who has something important to impart and must shortly be off to deliver the same message elsewhere.

"My name is Bucephalus." A slight pause—"No doubt you've heard of me, or at any rate of my master, whom men call Alexander the Great. He was a king who set out to gain the whole world, and well nigh accomplished his purpose. At the head of a triumphant army we traveled through cities and kingdoms, Thebes, Ephesus, Miletus, Helicarnassus, Tyre, Gaza—Egypt, Persia, India. He took them all, for he was a mighty warrior. Sometimes the people crouched and cowered along the way. Sometimes they greeted us with shouts and music. In the cities of Egypt the streets were hung with garlands, and the air was filled with fluttering banners and flowers, rose and white, until it seemed the very clouds of heaven were falling about us. Far, far in the rear came many captives and all the spoils of war. My bridle was studded with pearls and jade and dripped with jewels. My trappings of rare silk were embroidered with sapphires like the bluest sea, emeralds more green than grass, and rubies redder than the sunset. I held my head so," curving his satiny neck, "and lifted my hoofs high."

"I too have borne a King in triumphal procession," said the small gray beast, in the brief silence.

Bucephalus looked at the shaggy, graceless little creature in astonishment.

"Did He wear royal robes and a crown?" came testingly from the charger.

"No—no crown . . ."

"Then He carried His sword?"

"He had no sword."

"Did the people flee before Him?"

"No—they . . ."

"Were there any captives in His train?"

"Not any captives, but . . ."

"I don't believe He was a king," snorted Bucephalus and cantered away, a radiant streak across the sunlit fields.

"But," finished the slow little ass, "hosannas rang about my ears and there were palms before my feet."

The Marks of the Church

IV. *The Church is Apostolic*

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

THIS WORD LOOKS backward to the Apostles themselves, and forward to the activity and purpose of the Church in the world.

The word "Apostle" or "apostolic" comes from two Greek words which mean "to send forth." The verb means "to send." To call the Church apostolic is to say that the Church is *sent*, that is, the Church is a messenger with a message. Who sends the Church? Christ. To whom is it sent? To all the world in every age. What is the message? The salvation from sin to holiness through the same Jesus Christ. The Latin word *mitto*, "I send," appears in our common words "mission" and "missionary." So one of the meanings of the Greek word "apostolic" is the Latin word "missionary." The missionary is a sent-with-a-purpose person.

The opposite idea is found in the word "vocation," from *voco*, "I call." A man is first called, then sent. "Our Christian calling" expresses our Christian privilege. But to make it a real description we have to balance it with the corresponding phrase, "our Christian apostolate," that is, our sense that we too are not only called but also sent.

These are great words expressing great ideas. In vocation we have the idea of the constant purposeful activity of God Himself, dealing with an individual soul, by a thousand avenues, slowly influencing without coercing the man's will, and bringing him, if he will coöperate, either to begin the Christian life (Baptism and regeneration), or to begin it afresh (conversion), or to undertake special work in it.

But to be called involves to be sent. "There was a man sent from God, whose name was"—your name. I believe every man has a spot to fill in the economy of God in this world, and a work to do that no one else can do so well. This lays a responsibility on every man to consider his spot as his opportunity, and to consider if, or how well or ill, he is doing his share of the day's work. This is part of the dignity with which God honors human lives—that He awaits their coöperation, and expects great harvests even from the handicapped.

The Apostles were first called, "Come." They became disciples (learners), "Abide." Then they were sent out, "Go." And ever since these have been the ruling words of Christian life and work.

"As the Father hath sent Me, even so send I you." The Apostles were the whole ministry of the Church at that time, so when they were sent out, it was equivalent to Christ sending out the Church into the world—the never-revoked marching orders. This is one reason why we call the Church apostolic, because it is still carrying out the original mission of the Apostles. The visible presence of Jesus has been replaced since Pentecost by the invisible presence of the Holy Spirit, but no change has been made in the Church's errand.

Now, what was and is that errand? For the Church was not sent without a purpose, a messenger without a message.

First we have to understand that this Church, erected by Christ on the ruins of the Old Testament *ecclesia* (the "calling out" of the Jews from among the nations, in order to bless those nations), erected in view of the definite rejection of Him as the Messiah, this Church is not *a* group but *the* group, the

heir and continuation of the old, *the ecclesia* (a group "called out"), not now of a nation from the nations, but of individuals from all peoples. The purpose remained the same—the blessing of others outside, by the development of holiness, godliness, inside. But inside and outside represented real conditions: either a man was in or he was out. The Church was the one and only, the home of the Spirit, the ship of salvation, the pillar and ground of the truth, the Body, the Incarnation still operating—words failed to describe the uniqueness and importance of the Church. It was One and there was no other—there could not be.

The Church then, with great faith in the capacity of humans to respond, set out before all kinds of people two demands, first for faith, second for immediate action on that faith. The faith was the acceptance of Jesus as the Messiah—the true Messiah of the Jews if you were a Jew, but to Gentiles, the apex and culmination of mankind's dream of life as it might be, should be. The action demanded was first repentance, then conversion, then stability in this new path. But always and insistently the emphasis was *now*, today, no delay, no tomorrow, for delay is doubt.

BEHIND this urgency was a sanction, that still remains—the thought of the End. This was not one among many considerations, it was the ultimate demand. The Church is not to be thought of as concerned then and now with the final and unimaginable destiny of humanity in the eternal counsels of God—all that remains hidden—but with the immediate matter of John Smith who lives here and now. And always to John Smith the Church has said, "Your destiny depends on your acceptance or rejection of the Son of God." Men have argued that our Lord expected the "end of all things" soon, almost immediately. But as the "end" did not come soon, has not come yet, such a doctrine would have our Lord believing in a delusion and the Apostles deceived in a vital matter. But apart from all that, the flat fact remains that so far as any individual is concerned, his last hour is his last hour. The end of his life here is the end of the world for him. If he is going to arrive at a decision, now is the time; if he is going to advance on the Way, here is the place. Some are called to live out their faith and witness for Christ in the far corners of the earth or in the seats of the mighty; but for most men, if they are going to be Christians at all, they will have to do it around their own hearthstone and on their own street, and not tomorrow, but today.

This is the emphasis on the intense individualism of the Christian religion. We must drop all one-sided emphases. A silver dollar has two sides, not separable even in thought. Christianity is corporative; Christianity is individual. Protestantism has always overstressed the solitariness of the cell, Catholicism often the solidarity of the body. What we want is the whole dollar.

It is nonsense to use Evangelical and Catholic as opposing terms, as party names. You can't have a coin with only one side. A Christian is two-faced in every sense except the bad sense—he looks back and looks ahead, inward and outward,

up to God and down to his path, to himself and to others. One by one we are born—but born into a world; one by one we are born again—but into a kingdom; the Bishop's hand individualizes us—into the continuity of the Church; to us as separate persons the Wafer is given, but it is the sacrament of the whole Body.

There there is the old debate between Christianity as social service and Christianity as the mystical life of the soul. But man is a unity of soul and body, and to be saved as a unit.

Man has not changed essentially since St. Paul's day—his sins, sorrows, needs, hopes are just the same. Sleep, shelter, food, children, motives, and all the other substantial things have not changed, and even the circumstances of his life are not greatly different. That he travels by car instead of by camel makes no difference. It is to that essential man that Christianity speaks.

But this man is more aware of his world, of a larger and more intricate world than his fathers dreamed. He is more aware of himself as an individual, and less content with immemorial conditions that seem to be, or are, unjust. And he has a strong and growing impatience with the slowness of rectifying processes.

THE WORLD today seethes with ideas which penetrate everywhere by print or radio, with a rebirth of acute nationalism, with great and determined popular movements which invariably become dangerous as soon as they are incarnated in a leader; and many of the old landmarks have been abandoned. In such a world, the apostolic message has to concern itself deeply with the outward conditions of man's life, and more directly than by the old *laissez-faire* method of "Improve the man and then let him improve his own environment"—some will, but most won't. This is not the time to argue the minutiae of dogma but to exemplify the bearing of dogma on social duties and social rights.

There is, too, the widening consciousness that there are a great many conditions, once tolerable or at least tolerated, that are just too hard, too hostile, to be borne any longer, conditions that because of their hostility to decent living and legitimate aspirations, ought not longer to exist. Communism attracts, for it promises a quick and complete relief. Christianity does not attract, for it has through schisms a less certain accent, a slower method, and is impeded by the necessity to affirm that prayer is as useful as butter—that is, if man really is a soul as well as a body.

Again, things now move at a faster tempo than even a hundred years ago. Men are impatient now, the more so that they have so largely lost confidence in immortality, and are less willing to acquiesce in what to them seems their own degradation. Men need the Church's ideas about man, his work, his duties and rights. Well, the Church had better wake up, and agree upon what her ideas are. They need not be new or different, for man is not new or different. But so long as the churches speak as churches and not as the Church, their discordant slogans and divisive courses will never persuade man. Never in history have the churches had such an opportunity as these last hundred years in America. Is the result good?

Yet the Church's apostolate is always to the inner man, and she speaks always of his relation to God. His hours, wages, housing concern the Church, for they influence his ideas. The man is as he thinks. It is his thinking that the Church has to change.

And the more intensely the Church gives herself to help men change their hostile conditions, the more will the Church have to deepen her own consciousness of her divine life.

"Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him" (St. Luke 11:6). In other words, it was the needs of others that drove this importunate householder to the One who could supply the needed Bread.

Negro Work in Liberia

(Continued from page 356)

long needed new building, the gift of the Woman's Auxiliary. At the new hospital girls from our schools are given the opportunity of receiving nurse's training. These help in the hospital and do country dispensary work.

Between Bolahun and Cape Mount is an untouched country with few roads. It is a 70 hours' trek over rough country. Gradually the Church is working into this field from both ends. Schools, dispensaries, and churches will have to be established in the large towns. It is all pioneer work with attendant hardships. Group activity is essential for continuity. A supply of workers must be ready at home to come into the field on short notice. Outside of our religious orders the Church Army can fill this gap. They are trained evangelists and that is what we need today.

These are the two sides of the picture of the Church's activities in Liberia. Let not the glamour of the one hide the struggle of the other. It is the weaker member who needs our care and thought and the joys of the successes must not overshadow the struggles of the neglected ones. Let not the traditions of a glorious past become tombstones, yea rather, may they become the stepping stones for a more glorious manifestation of a living Christ, stimulating us to win Africa for His Kingdom.

The World Conference on Faith and Order

(Continued from page 358)

And after Edinburgh, what next? That will come out of the Conference reports. The Conference is for study and exploration. Appropriate action belongs not to it but to the Churches. Just as after Lausanne the number of Church unions showed a significant increase,[‡] so we may look for acceleration of those steps in the process which the Churches only can take. But though all problems are not solved, we may be sure of this real gain for us all—a new sense of fellowship and understanding between the Churches, and new light on the path to that goal to which our Lord's call summons us: "that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

[†] A report is being prepared for Edinburgh, *Church Unions 1927-1937*, by Dr. Paul Douglass, and will be for sale by Harper and Brothers in the near future.

EDITOR'S NOTE: This is the third of a series of articles on seven world conferences which are being held in various countries in 1937, 1938, and 1939. The fourth article will deal with the meeting of the General Committee of the World's Student Christian Federation at Hangchow, China, in 1938.

Ancestral Pride

THE SENTIMENT of ancestral pride is an integral part of human nature. Its organization in institutions is the real object of enmity to all sensible men, because it is a direct preference of derived to original power, implying a doubt that the world at every period is able to take care of itself.

—“Prue and I.”

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

A Study of Five English Metaphysical Poets

THE METAPHYSICAL POETS. A study in religious experience. By Helen C. White. Macmillan. Pp. 444. \$3.00.

HELEN WHITE brings to her study of the metaphysical poets wide reading upon and around her subject, psychological penetration, sympathetic understanding, and spiritual insight. These traits give a stimulating quality to her discussions. Her style is somewhat marred by a tendency to be rhetorical and by the overworking of a favorite word. But the result is not a desire to do any skipping. That would be to risk losing some point or link in an ably conceived and well constructed thesis. The author has set herself the task of considering five of the mystical poets commonly termed "metaphysical," Donne, Crashaw, Herbert, Vaughan, and Traherne, against the background of their times and in their relation each one to the others. They all belong to the first half of the 17th century and produced their works according to Professor White within little more than 50 years, reckoning from the first decade of the century. In an introductory chapter the author gives a good explanation of what is meant by mysticism and what by poetry, wherein they are similar and wherein they differ. A mystic and a poet are each seldom found and the combination is more unusual still, for this implies "a person of rare complexity and of rare unity of consciousness." In the course of her book Professor White discusses how far each of these men may be rightly termed a mystic and appraises the value of his verse, both as poetry and as expressing mystical experience. The advantage of the treatment of the five in one volume lies in the repeated comparisons that, being aptly made, gradually build up a conception of the value of each individual, his chief characteristics, and the circumstances which contributed to making them together what they were, a homogeneous group. Two early chapters on the intellectual climate and the religious climate of the times sketch the setting of their lives.

It was a period of turmoil with complex currents of thought, like and unlike our present age of somewhat similar confusion. The Renaissance and the Reformation had released and directed new energies, created revolts, and stirred men to controversies both intellectual and religious. But whatever the acrimony of religious controversy, in that day the fundamental verities of the Christian faith were unshaken—were not yet in question. The so-called "settlement" in the Church of England had brought the greater part of the nation into a position conceived of as midway between Rome and Geneva. Within the Anglican fold, and all but Vaughan as clerics, we find the five poets. Crashaw alone abandoned his Church for the Roman communion, and he produced virtually all his work before he did so. Professor White makes the interesting suggestion that it was the destruction by the Puritans of the accessories of devotion and worship that decided him to seek a more congenial home for his devotional life. There does not appear to have been any doctrinal difficulty in his case. George Herbert was completely content and without strain in his Church life. Of the others, John Donne alone appears to have had any misgivings as to Papal claims. He belonged by inheritance to one of the great martyr families of England and the author puts it vividly that "he had an unrivaled chance by birth and inheritance to be hanged, drawn, and quartered in the best Elizabethan manner, and that he rejected that chance." She defends his sincerity in the gradual changes by which he became a faithful Anglican priest and a noted preacher. The chapters devoted to each poet are too long and complicated for even a brief summary. They are worth studying at first hand by any lover of mystical poetry. All five men, without doubt, were minor poets, but they had their flashes of inspiration and their great poetical moments. We have had nothing like it since, except perhaps in Francis Thompson. For it is not only their verse that attracts, it is that which inspired their lives and their poems. They had all an intense faith in God, a certainty of His goodness and His love for man; and in some of the poems at least there is vision opened upon eternity, with glimpses of the spiritual other-

world, and of this world shot through with the radiance of God.

The volume should be valuable to college classes in 17th century literature, and to scholars for the moment of carefully documented material that has been amassed. The effect of the book will undoubtedly be to send its readers back to the poems with renewed application. There are a surprising number of errors in printing. The omission of a word or phrase in referring to the parentage of Crashaw results in this remarkable clause, "even if his mother died in infancy (not a likely hypothesis when the remarrying habits of 17th century widows are remembered)" (p. 203). There are five instances of misspelled words and the name of Bremond is given a superfluous accent whenever it occurs. In other respects the volume is as usual a credit to the publishers.

MOTHER MARY MAUDE, CSM.

The Development of the Religion of Israel

A HISTORY OF RELIGION IN THE OLD TESTAMENT. A volume in the International Library of Christian Knowledge. By Max Loehr. Scribners. Pp. 192. \$2.00.

AS THE TITLE indicates, the history of religion in the Old Testament is outlined, beginning with the traces of dynamism, polydemonism, and ancestor-worship. Primitive Jahvism, and the work of Moses are then discussed, followed by a consideration of the effect upon the faith and practice of Israel of contact with Canaanite culture. This leads to an illuminating treatment of the prophets, and, finally, to a discussion of the rise and development of Judaism.

An excellent feature of the book is the brief description at the beginning of each section of the nature and condition of the evidence provided by the Old Testament for the period in question. The treatment of the material in Genesis, though brief, is excellent. That of the work of Moses is less satisfactory, owing to the author's failure to penetrate through the later strata of the tradition to the true facts, and to recognize that Moses' teaching made no effective impact upon the northern tribes until the time of the monarchy. The section dealing with the phenomenon of ecstasy, though well done, does not distinguish with sufficient clearness between the self-induced ecstasy of the bands of prophets, mentioned in I Samuel and elsewhere, and the self-sacrificing response of an Amos or a Jeremiah to the impact of the divine. The failure to discern that the doctrine of the inviolability of Jerusalem formed no part of the message of Isaiah, but was ascribed to him by a later age, has resulted in an inadequate appreciation of his greatness. The description of the work of Nehemiah and Ezra ignores the serious critical problems in the books bearing their names.

The book was evidently written in German, and then translated, whether by the author himself or by another is not clear. In either case, it would have been improved by a more careful revision. There are a number of misprints, e.g., Josiah, for Joshua, on page 28, and Abijah, for Ahijah, on page 71.

These shortcomings are not, however, serious defects. The book may therefore without hesitation be recommended as a very useful and interesting account of the development of the religion of Israel, and cannot fail to be of great help toward a more adequate understanding of the Old Testament.

CUTHBERT A. SIMPSON.

A Popular Life of St. Ignatius Loyola

IGNATIUS LOYOLA. A General in the Church Militant. By Robert Harvey. A Science and Culture Book. Bruce Publishing Co. 1936. Pp. xvi-273. \$2.25.

IF THERE is need for a new popular life of St. Ignatius Loyola, this volume may be recommended as written in an interesting manner and useful for such as may wish for an introduction to the saint and his work. Although based on a careful first-hand study of sources it contains no new material of value to a scholar. It is written by a non-Catholic and probably

for that reason gives an intangible sense of something lacking for the full understanding of the personality and genius of Ignatius Loyola. He is, so to speak, viewed and studied from the outside, and we see him as he appears to one who does not share belief in the tenets that were the mainspring of his life.

M. M.

A Biting Satire on War and War-Makers

LORDS AND MASTERS. By A. G. Macdonell. Macmillan. \$2.50.

IN HIS *England, Their England and How Like an Angel Mr.* Macdonell displayed his powers as an amusing, almost farcical, satirist; but in this his latest book his satire becomes more biting. For he has an intensely serious subject—war and those who make war possible. Everyone knows that politicians, financiers, and armament-makers are largely to blame, and Mr. Macdonell depicts choice examples of each. But what we are apt to forget is that a terrible responsibility also rests on men and women in general, when they substitute fanaticism for patriotism and mistake slogans for thought; again Mr. Macdonell depicts examples whose futility would be comic if it had not such fatal effects. But Mr. Macdonell's novel is no mere tract; it is a rapidly moving tale that comes to a fine climax. And in old James Hanson, a retired munitions-maker who returns to active life in a desperate effort to avert a war, we are given an excellent piece of character drawing.

E. E.

A Classic Work on Penology

PRISONS AND BEYOND. By Sanford Bates. Macmillan. Pp. 334. \$3.50.

AMERICA'S No. 1 prison administrator has added a classic to the list of significant volumes on penology. It comes from the first-hand experience of one who for 20 years has had oversight of important groups of state and federal penal institutions. Until recently director of the federal bureau of prisons, Mr. Bates writes as a realist, convinced that the first function of the prison is the protection of society and that constructive discipline means an absence of both brutality and sentimentality. His recurring emphasis is that "a prison system so contrived as to aid in the reformation of its inmates offers ultimately the best protection to society."

With frank courage the author recognizes that the chief obstacles to further improvement in prison management are the problems of prison labor, the very nature of the prison structure itself, and the inevitable repression of the emotional life of men serving sentences. While not at all sure that there is a possibility of so adjusting prison treatment in the present type of institution that these obstacles can be permanently overcome, he urges seriously considering the development of a humane penal colony.

The central thesis of this constructive volume is "a contention that constructive discipline; an understanding of the individual; the abolition of the county jail so hopelessly enmeshed in local politics and the substitution for it of better methods of handling prisoners awaiting trial as well as state labor camps; the increased emphasis on the duty of prisons to restore men to society less dangerous; segregation, more or less permanent, of the incorrigible criminal; a properly administered parole supervision system applying to all released prisoners; probation as a constructive discipline for minor or accidental offenders, are the component parts of a humane penal program which may succeed where swift and sure punishment unaccompanied by such effort will not."

The author's fascinating account of the building of today's adequate federal prison system, with its 19 differentiated institutions, stands out the more vividly since nothing was done to provide for federal housing of prisoners until 1895. He gives a clear picture of the bureau's prison classification program, calling it "perhaps the most progressive improvement in welfare work which we have installed."

Particularly informing are his arraignment of the county jail, the analysis of the causes of prison riots, and the appraisal of the parole system. While fully realizing its difficulties, he feels nothing is of greater importance than equal treatment of all prisoners. It is a joy to learn that the federal prison bureau is determined to divorce the prison chaplaincy from political favoritism and to pick specially qualified clergymen for this distinctive and strategically important service.

Referring in the prologue to his early interest in crime pre-

vention the author states: "I have never changed my mind as to the importance of prevention." Later he adds that "the problem of American boyhood is in its essence the problem of America's future." Probably these two statements lie at the background of his decision, announced on January 21st, to resign his federal post in order to become executive director of Boys' Clubs of America, Inc.

Attractive in format, thoroughly documented, pertinently illustrated, and well fortified by bibliographies and indexes, the book is usable as well as readable. The reference to Clara Phillips, the erstwhile "Hammer Queen," as "Clara Powers" is, after all, a minor error.

C. RANKIN BARNES.

Old Catholicism and the German State

(Continued from page 357)

purpose of alienating Roman Catholics from their allegiance to Rome by the offer of a watered down, modernistic Catholicity, the Old Catholics point with conscious pride to such documents as the public circular letter address to the governments of the German States, as far back as 1875, by their revered and distinguished Bishop, Dr. Theodore Weber, who wrote:

"You will agree with me when I assert that Ultramontanism presents essentially two sides, one religious, the other political. It is thus, its twofold nature which precludes the possibility of conquering it solely through political measures, that is, by means of laws and their attendant coercive measures. Such opposition upon the part of the State is necessary indeed, but this alone does not suffice to win the victory. The attacks directed against Ultramontanism by the secular power must be reinforced by attacks from the side of religion. If ever in any conflict the State and religion are interdependent and must support one another . . . then it is so in this case. . . . It is my firm conviction that it is in Old Catholicism, and in Old Catholicism alone, that the State has its indispensable religious ally."

With such authentic utterances as the above the German Old Catholics repudiate the slur cast upon them by their Roman Catholic antagonists, as though the Catholic National Church Movement of today was not founded on conviction and principle, but is merely a well-timed proselytizing movement with the purpose of insinuating themselves into the good graces of the Nazi régime. They maintain that today, as heretofore, they are toiling, as Catholics and as Germans, for a Catholic German Church free of Rome.

MARY'S LAMENT ON THE DESCENT FROM THE CROSS

NOW HEAVEN, draw a dark veil o'er thy face,
And pour thy tears upon a desolate world,
A world too small to hold a Mother's grief
Who holds God's Son and hers, for the last time.
His agony is over, mine begins,
My Lord, my God, my Son is gone from me!
Now lay His thorn-crowned head upon my breast,
Its first and now its last, dear resting place,
And let the thorns that pierced His gentle head
Pierce deep my heart. The pain is sweet,
Being a part, alas, too small a part
Of what He suffered. Take Him not away!
The stone on which you lay Him is too hard,
A couch too cold, for Him who warmed the world
By His self-sacrifice. O Christ, my Son,
Teach me to bear my own cruel crucifixion.

MARIANNA SOULÉ VANDOREN.

NEWS OF THE CHURCH

Plan Six Regional Forward Meetings

Conferences in Every Section of Country to Meet Under Auspices of Commission

CINCINNATI—Six important Forward Movement regional conferences are to be held in the near future, the Forward Movement Commission's executive committee decided at a meeting in Cincinnati March 3d.

Four of these will be conferences on the missionary motive, in accordance with recommendations of the recent Forward Movement conference on missions in Chestnut Hill, Philadelphia.

One is to be held in Chicago, another in the South, the third in New England, and the fourth on the Pacific coast.

Two conferences for the Colored clergy are planned. One is to be held in St. Augustine's College, Raleigh, N. C., April 13th to 15th. The other is to be after Easter, probably at St. Martin's House, Bernardsville, N. J.

A number of other matters occupied the attention of the executive committee in preparation for the meeting of the Forward Movement Commission April 20th to 22d at the Church of St. Michael and St. George, St. Louis, Mo. The Rev. Dr. Karl M. Block, rector and member of the Commission, will be host.

The executive committee decided to reduce the number of issues of *Forward—day by day*, manual of daily Bible readings and meditations, from six annually to five. This is to be done by combining the Advent and Epiphany-Pre-Lent numbers into one number.

An audit was presented covering the entire period of the Commission's existence up to December 31, 1936, and the finances of the Forward Movement were thoroughly examined.

INCOME LOW

Since the income from undesignated legacies to date is about one-third the amount estimated would be available for the Commission at the Atlantic City General Convention, the question of meeting of the Commission's expenses was one that required a great deal of attention.

The executive committee authorized the revision and reprinting of two study courses: *Proving Prayer*, and *Why Be a Christian?* The first editions of both these courses have been exhausted.

The new Forward guide, *Christian Worship*, was approved for distribution. It is the fourth guide in the Forward Movement series.

The executive committee also discussed the program of the Forward Movement Commission between now and General Convention.



Wide World Photo.
DR. PAUL ELMER MORE

Dr. Paul Elmer More Dies at Age of 72

Internationally Famous Philosopher and Literary Critic Was Leader in "New Humanism" Movement

PRINCETON, N. J.—Dr. Paul Elmer More, internationally famous philosopher and literary critic, died here March 9th after a long illness. He was 72 years of age.

Dr. More was the author of several well-known books. With the Rev. F. Leslie Cross he edited *Anglicanism*, a compilation of 17th century writings on the Anglican position which has been hailed as one of the most important works of its kind in many years. Dr. More's own leading writings were collected in *The Greek Tradition* and *The Shelburne Essays*, totaling 17 volumes. Dr. More traced the development of Platonic philosophy in Christian thought, contending that the main stream of philosophy was the Catholic answer to and development of Platonism. He was also the author of the *Life of Benjamin Franklin*, and translated *Judgment of Socrates*, *Prometheus Unbound*, and *Century of Indian Epigrams* into English. Dr. More was prominently associated with Prof. Irving Babbitt in the critical movement known as the "new humanism."

Born in St. Louis, Mo., December 12, 1864, he graduated from Washington University, St. Louis, in 1887, receiving the degree of Master of Arts in 1892. He received the same degree from Harvard University in 1893. From 1894 to 1895 he was assistant in Sanskrit at Harvard, and from 1895 to 1897 associate professor of Sanskrit and classical literature at Bryn Mawr.

WAS EDITOR OF THE "NATION"

Leaving academic life for journalism, Dr. More was literary editor of the *Independent* from 1901 to 1903, when he became the literary critic of the New York *Evening Post*. In 1909 he gave up this position to accept the editorship of the *Nation*.

Returning to academic life in 1921, Dr. More became lecturer in Greek philosophy and the history of Christian thought at Princeton, remaining in this position until his retirement in 1933.

Universities which recognized his notable contributions to modern thought include Washington University, which awarded him the degree of Doctor of Laws in 1917; Princeton, Doctor of Letters, 1919; Dartmouth and Columbia, both of which institutions conferred upon him the degree of Doctor of Letters in 1917; and the University of Glasgow, Doctor of Laws, 1931.

Dr. More was a member of the Amer-
(Continued on page 374)

Nazis Seek Measures to Silence German Cardinal

AMSTERDAM (NCJC)—According to a report from the Berlin correspondent of *Informacion*, stringent measures are being considered in government circles against Cardinal Faulhaber of Munich. The Cardinal has already been ordered to submit to the state police the exact text of his sensational sermon on the occasion of the celebration of the 15th anniversary of the investiture of the Pope.

Indianapolis Begins to Restore Churches

Committee Seeks Funds to Restore \$25,000 Loss to Church Property Resulting From Flood

INDIANAPOLIS, IND.—A campaign to rehabilitate the flood-damaged Church property along the Ohio river in the diocese of Indianapolis has been launched by a committee appointed by Bishop Francis and the diocesan council.

Members of the committee are George B. Schley, chairman; Reginald H. Sullivan, treasurer; Henry W. Buttolph, the Rev. Ainger Powell, and the Ven. William Burrows. All the diocesan clergy are also members.

Estimating the total damage at \$25,000, the committee issued an appeal in the *Indianapolis Churchman*, describing the damage in four cities as follows:

"Lawrenceburg: The church, to which an addition had just been built, was submerged for many days. The interior was completely destroyed with the exception of the Altar. The rectory was inundated to the roof.

"Jeffersonville: The marble Altar was the only thing in the church that was saved. The interior is a wreck. The floor of the parish house collapsed. The rectory was under water to the top of the second floor.

"New Albany: The flood did not reach the church. Only the rectory was damaged to the extent of \$1,000.

"Evansville: The losses have not yet been fully estimated. The water covered the floor of the church, the rectory, the parish house, and clergy houses. The Chapel of the Epiphany, which had just been constructed as the first portion of a new church in Brookhaven, an addition to the city, was under water which covered it to the eaves."

The appeal declared:

"As chaos gives way to order, we find our fellow Churchmen in the devastated area compelled to look for help to those of us who did not feel the flood's wrath. Their Church property is damaged beyond their own ability to restore, for that ability has been largely if not entirely destroyed by their personal losses. They need us."

Plan Educational Meetings

CHICAGO—A series of eight meetings for church school leaders in the north shore section of the diocese of Chicago has been arranged by the north shore fellowship of the department of religious education. The series started March 8th and will conclude on May 3d.

Subjects scheduled for consideration include: The Use of Bible Characters in Church School Training, conducted by Miss Lucile Desjardines, well-known authoress; a missionary course in charge of William A. Baehr of Glencoe; and a series of classes on Materials and Methods for Teaching, conducted by Leona Ludwig, St. Luke's Pro-Cathedral, Evanston; Marcella Prugh, St. Mark's, Evanston; the Rev. S. W. Vose, St. Luke's, Evanston; and John M. Garrison of Christ Church, Winnetka.



CHURCH OF OUR SAVIOUR, CHICAGO

Federal Council Plans New Preaching Mission

NEW YORK (NCJC)—To reach areas of the nation not covered by the National Preaching Mission last year, the Federal Council of Churches is planning a new preaching mission in 22 additional cities.

The new mission will open in Denver April 15th, and will visit Minneapolis, St. Paul, Oklahoma City, Cincinnati, Shreveport, La., Nashville, Richmond, Quincy, Ill., Jacksonville, Fla., and other cities during the year.

Many of the missionaries used last autumn will participate this year in these additional missions. Among the preachers will be Bishop Scarlett of Missouri; Dr. Edgar DeWitt Jones, Detroit, president of the Federal Council; Dr. Joseph R. Sizoo, New York, vice-president of the Federal Council; Methodist Bishop Ralph Cushman, Denver; Mrs. Grace Sloan Overton, Harlan, Ind.; George Irving, New York city; Dr. D. W. Kurtz, Chicago; Dr. Douglas Horton, Chicago; Dr. Oscar Blackwelder, Washington.

Several internationally known clergymen will participate, including Dr. Adolf Keller, Geneva, director of the Central Bureau for Inter-Church Aid and leader in Protestant Church movements in Europe.

Negro Singers in Georgia

SAVANNAH, GA.—A concert by singers from the Fort Valley Normal and Industrial School and the Voorhees School was greatly enjoyed Sunday evening, February 28th, at St. John's Church. The Rev. Cyril Bentley told of the work that is being done by the Church for the Negro through the American Church Institute for Negroes.

Church of Our Saviour, Chicago, Observes 70th Anniversary of Founding

CHICAGO—When Lincoln Park was a cemetery, when Lake View was a village, when Edgewater and Rogers Park were farms, a little chapel was started in a remodeled barn at the corner of what is now Belden and Cleveland avenues—a barn on the VanWagenen estate. It was called the Chapel of Our Saviour. The first service was held on Easter Day, 1867, 70 years ago.

Within two years the congregation outgrew its little chapel and a frame church was built on the northwest corner of Orchard street and Lincoln avenue. On Easter Day, 1889, the first service in the present beautiful church was held. The membership is now nearly 400.

Now the Church of Our Saviour is celebrating its 70th birthday, but, like all minor festivals, the celebration must be translated from a major holy day such as Easter.

The first of a series of celebrations took place March 14th when, under the auspices of the Altar guild, a silver tea was given in the parish house.

On Easter Day the 11 o'clock choral Eucharist will be a special thanksgiving and on a later Sunday special services will be held when a historical sermon will be preached by the rector, the Rev. Frederick L. Gratiot. The Rev. Dr. Duncan H. Browne, rector of St. James' Church, has been invited to preach at one of the after-Easter services. Among the plans for the celebration is a general reception for present and former members at a date to be announced later and a May party to be held the first week in May.

Founder of Society of Holy Cross Dies

Miss Emily Malbone Morgan, Noted Churchwoman, Buried from Christ Church Cathedral, Hartford

BY ELIZABETH McCRAKEN

BOSTON—Emily Malbone Morgan, founder of the Society of the Companions of the Holy Cross, died at her winter home here, February 27th, of the after-effects of bronchial pneumonia. She was in her 75th year.

Funeral services were held in Christ Church, Hartford, Conn., on March 2d. The Dean of the cathedral, the Very Rev. Walter H. Gray; the Rev. Edward H. Schlueter, vicar of St. Luke's Chapel, New York City; the Rev. John R. Jones, rector of St. Alban's Church, Danielson, Conn.; and Bishop Brewster of Connecticut took part in the service. The cathedral was filled with family and personal friends, among them being many members of the Society of the Companions of the Holy Cross, who came from many out-of-town places, several of them traveling all night in order to be present. Interment was in the Morgan family plot in Spring Grove cemetery, Hartford. Most of the congregation went to the cemetery, where Fr. Jones read the committal.

TRAVELED WIDELY

Emily Malbone Morgan was born in Hartford on December 10, 1862, the fifth child and only daughter of Henry Kirke Morgan and Emily Malbone Brinley Morgan. She was educated at private schools, supplemented by European travel, which began when she was 9 years old and continued throughout her life. Her father and mother included the child in practically all their travels at a time when this was unusual.

What she saw of many nations and civilizations and the comparisons she learned from childhood to make between them early led Miss Morgan to a vivid interest in social and religious problems and needs. As a young girl she organized and conducted a fresh air house for the underprivileged children of Hartford. This house, called Hearts-Ease, was near Saybrook. Miss Morgan paid the expenses with her ample allowance, to the extent possible. When more was needed, the young girls gave "travel talks," illustrating them with photographs collected abroad. A little later, she opened a vacation house for the members of a working girls' club in which she had become interested. This house, called Beulah-land, was at Blandford, Conn. Both these good works flourished for many years.

FORMED SOCIETY AT EARLY AGE

At the age of 18 years, Miss Morgan and two friends of the same age formed themselves into an association which grew into the Society of the Companions of the Holy Cross. The society now has more than 500 members whose retreat house of

Canon DeVries, Noted for Cathedral Work, is Dead

WASHINGTON—The Rev. William Levering DeVries, canon since 1911 and precentor since 1929 of the Washington Cathedral, died here March 14th after a long illness.

Canon DeVries, who was born 71 years ago in Baltimore, Md., was secretary of the cathedral chapter, chairman of the committee on monuments and memorials, president of the diocesan board of examining chaplains, and a member of the Commission of the Ministry.

He is survived by a sister, Mrs. Frank Frick.

Adelynrood, at South Byfield, Mass., is well known. One of these three young girls became an invalid, too delicate to see visitors often. The other two proposed that they all agree to pray at certain times, using certain devotions, the prayers to be always intercessions. In 1914, Miss Morgan built Adelynrood in memory of the other two initial members of the society and named it for that one whose seclusion had inspired it.

SOCIETY NOT PUBLICIZED

One of the rules of the Society of the Companions of the Holy Cross has from the first been reticence in speaking or writing about it. No pictures of Adelynrood have ever appeared in print, even in the past ten years when the house has been freely lent to diocesan and other groups wishing to hold conferences and retreats. With all the life-long contacts with the world in which she was brought up, Miss Morgan always combined generous hospitality with the reserve of private family life.

Miss Morgan used the family estate of her mother's people, Putnam Elms, at Brooklyn, Conn., for many years, and was still using it at the time of her death, as a vacation center for working girls. To extend this hospitality, she built another large house on the grounds of the estate, called Kingswood. In the summer, Miss Morgan divided her time between Adelynrood and Putnam Elms.

"A GREAT LADY"

It was often said of Miss Morgan, especially by distinguished English visitors, that she was like a great lady of the manor of an earlier time. It was utterly impossible for her to patronize anyone, or for her to be uninterested in anyone. She liked many different kinds of persons; and many different kinds of persons liked her. Her friends were of all sorts and from all nations. It was often said that she was the best of all friends to whom to confide a trouble, a sorrow, or a problem. And it was also often said that she was the best audience for a funny story or a brilliant remark. Her mind and her spirit were living and eager.

Miss Morgan is survived by five nieces, several grand-nieces and grand-nephews, and by myriads of friends.

German Church Calls for Split With State

Proclamation of Lutheran Bishops and Confessional Synods Refuses Unity With "German Christians"

(From the New York "Times")

BERLIN—Lutheran bishops and the Confessional Synods, representing probably 90% of the orthodox Protestants, on March 12th published a proclamation advising that the existing German Protestant Church be split into two distinct religious bodies—one primarily Christian and the other primarily Nationalist.

The proclamation, mailed to all pastors, declares that there is no other way of ending the Church struggle in Germany, as the orthodox Protestants refuse to keep up the pretense of unity with the "German Christians," who are not Christians, but believe primarily in race and nation and only secondarily in Christ.

Bishop Theophil Wurm in an additional proclamation announced that in any case Churchmen will not remain in the Church tolerating German Christians as pastors or Church officers.

DECISION HELD HISTORIC

This decision is historic. It constitutes a radical solution of the Protestant question which the government has been fighting to avoid for two years since the collapse of Reichsbishop Ludwig Mueller's German Christian despotism. It probably means the end of established Protestantism in Germany—which has existed since Martin Luther's time—and the complete separation of Church and State.

The document was issued by the Lutheran Council with the consent of the Confessional Church. It states:

"The significance of the coming Church election can be found not alone in the fact that it will create a body which will decide the constitution of the German Evangelical Church. It will at the same time establish how many voters place themselves on the side of the Confessional Church and how many on the side of the German Christian National Church. This vote can result in decisive conclusions regarding legal and property issues."

"PARTING OF THE WAYS"

"The uncompromising protests against the German Christians' heresies contained in the theological confession at Barmen still stand as a major religious parting of the ways. Either we are to have an evangelical Church based on God's word and faith in Christ or we are to have a religious association based on a new revelation which has confused the duties of State and Church and which must entirely lose every claim to call itself the Protestant Church."

"Either we are followers of Christ or we are to take a road which surrenders, bit by bit, all the truth revealed in the Bible and end in a substitute faith in Germany. We must face this question frankly and let no effort to cloud the issue deceive us."

Collegians to View Ministry Next Month

Midwest Provincial Commission on College Work, Church Society, to Sponsor Chicago Conference

CHICAGO—College men of the fifth province will be called together April 23d to 25th at Brent House in Chicago for a weekend conference on the ministry—the first provincially sponsored meeting of the kind ever to be held in the midwest.

Direct sponsorship of the conference comes from the provincial commission on college work, of which the Rev. Alden Drew Kelley, student chaplain at the University of Wisconsin, is the chairman; and the Church Society for College Work, which is headed by the Rev. W. Brooke Stabler of Philadelphia. Leader of the three-day discussions will be Bishop Keeler, Coadjutor of Minnesota.

The avowed purpose of the conference is similar to that of conferences long held in the East. It brings together upper-classmen of various colleges and universities for a discussion of the ministry as a vocation and of various aspects of the work of the ministry. Student representatives of the three seminaries in the province will be on hand to join in the conference and meet the young men who are considering the calling which the seminarians have already undertaken.

Seminaries to be represented are Bexley Hall, Gambier, Ohio; Seabury-Western Seminary, Chicago; and Nashotah House, Nashotah, Wis.

A dinner on April 23d will open the conference officially, Bishop Stewart of Chicago delivering the address. Another distinguished guest at the meetings of the conference will be the Very Rev. Frederick C. Grant, Dean of Seabury-Western.



DR. ALLGOOD AND THE FAMOUS KULING SCHOOL COWS

First Results of Chicago Laymen's Visitation Made Public; 71 Are Interested

CHICAGO—First results of the evangelistic movement designed to send out laymen "two by two" into parishes and missions of the diocese of Chicago came last week from St. Mark's Church, Glen Ellyn. The Rev. Gowan C. Williams, rector of St. Mark's, is chairman of the diocesan department of ways and means, which designed the movement.

Seventy-one definite commitments as a result of the lay visitation were reported by the Rev. Mr. Williams. Twenty-five of these were definite candidates for an adult confirmation class; 11 for baptisms; three for transfers; and 32 for junior and high school confirmation groups.

"We undertook the lay visitation plan last year for the first time," says Dean Williams. "Sixty-two definite commitments for confirmation or baptism or transfers resulted. This year our laymen were ready and willing to undertake the plan and the results are just as encouraging; more so, in fact, for the plan was carried out with greater precision."

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Bishop Bratton Tells Georgia Laymen About Needs of Sewanee

SAVANNAH, GA.—With the view of increasing the interest of the laity in the University of the South at Sewanee, Tenn., Bishop Bratton, chancellor of the university, addressed the wardens and vestrymen of the four parishes of the city at a luncheon at the Hotel DeSoto on March 6th. Bishop Barnwell was the host at the luncheon, which was also attended by the rectors of the parishes.

Bishop Bratton came to Savannah from Waycross where he had addressed a meeting at Grace Church. He preached at Christ Church, Savannah, on Sunday and left in the afternoon, accompanied by Bishop Barnwell, for Augusta.

How to Make Bricks Without Straw Told

KULING, CHINA—Making bricks without straw seems to be a matter of course to Mrs. Allgood, wife of the headmaster of Kuling School for the Children of Missionaries. Many know how two years ago she and her Chinese *amah* knitted blankets for the four cows that had been brought up the mountain to supply fresh milk for the children. There being no barn, and no funds to supply one, something had to be done to save those precious animals from disaster as they spent the winter in a Chinese mat shed.

When school is over, the building is converted into a hotel for summer guests. This Mrs. Allgood runs as part of her holiday program. Describing its results, she says:

"Part of the earnings went to renovate the old dingy dining room. Words cannot describe the change. We have now as beautiful a dining room as I have seen anywhere. It is light and spacious and has an atmosphere of dignity. Walls have given place to stately columns. Instead of dark brown paneling we now have ivory color; the wooden floor which always warped and rotted and caused you to stumble and spill things, though practically renewed each year, is also gone. The cement floor is covered with heavy linoleum which delights our eye with its beauty, and our ears with its noise-absorbing qualities. The eight large windows have sheer curtains of white and soft green. The tables, which used to be clothed in sheets, have heavy cotton cloths with wide orange or green borders, with napkins to match, and an applique monogram—K. A. S.—in one corner. A little Chinese tailor and I made 48 table cloths and 200 napkins this spring. . . . It is most interesting to watch the changed dining room manners of the children. Where there was shouting and grabbing and complaints about food there is happiness and reverence. Our dining room is fit for a king!"

Albany Cathedral Choir to Give Palm Sunday Broadcast on CBS

ALBANY, N. Y.—The choir of the Cathedral of All Saints, which is giving concerts under the management of Bernard R. Laberge, Inc., will sing from the cathedral in Albany on Palm Sunday afternoon, at 2 o'clock Eastern Standard time, over the coast to coast hook-up of the Columbia Broadcasting System. The conductor of the choir is J. William Jones, the cathedral choirmaster and organist.

Senior Priest Appointed Archdeacon

LEXINGTON, KY.—The Rev. J. Wilson Hunter, rector of St. Andrew's Church, Fort Thomas, has been appointed Archdeacon of the Ohio Valley, with oversight of all parishes along the river. He is senior priest, in point of service, in the region. He continues as rector of St. Andrew's.

Plans for Catholic Congress Announced

Church Union Congress Committee Makes Public Tentative Program; to Meet in New York

NEW YORK—Preliminary plans for a Catholic Congress, to be held in October, have been announced by the Congress committee of the American Church Union. The Congress is to be held in New York with headquarters at the Hotel Pennsylvania.

A young people's tea, the dinner, and the sessions of the Congress will be held at the hotel.

On October 26th, the young people's tea will be held from 5 to 7 p.m., followed by a choral Evensong at 8 p.m. at the Cathedral of St. John the Divine. On the following day a solemn Requiem will be held at a parish church in the morning, and the afternoon and evening will be devoted to Congress sessions.

The morning of the 28th will be a quiet period for groups of priests and lay people, with Congress sessions in the afternoon and evening. At 8 a.m. on the 29th there will be Mass in some parish church for priests, followed by breakfast and an address. At 11 a.m. there will be a children's Mass, to which all the children of the metropolitan area will be invited. In the afternoon, hours will be set aside for Confession in various parish churches, and the Congress dinner will be held at 7:30 p.m.

On Sunday, October 30th, there will be early Masses for communions in parish churches, followed at 11 a.m. with a solemn High Mass in Madison Square Garden. The committee hopes that parishes within the metropolitan area which are sympathetic with the Congress will omit their late service in order that their members may attend.

The newly elected executive committee of the American Church Union met in New York on March 1st and announced the names of the following officers and committee members:

President, Rear Admiral Reginald R. Belknap; general secretary, the Rev. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa.; organizing secretary, the Rev. Shirley C. Hughson, OHC; executive committee, the Rev. Dr. Don Frank Fenn, rector of St. Michael and All Angels', Baltimore, chairman; Lewis R. Conklin of the diocese of Newark; Sherman Porter of the diocese of New York; Fr. Hughson, and the Rev. C. Clark Kennedy, rector of Christ Church, New Haven, Conn.; finance committee, Sherman Porter and Hartley Merrick; Congress committee, the Rev. Frank Damrosch, Jr., diocese of Erie, chairman; the Rev. Malcolm DeP. Maynard, diocese of Erie; the Rev. Gorden B. Wadhamis, diocese of New York; the Rev. Charles A. Clough, diocese of New York; and the Rev. William M. V. Hoffmann, SSJE. In charge of regional conferences, Fr. Hughson; of the cycle of prayer, the Rev. W. D. F. Hughes; of lectures, the Rev. Dr. Franklin Joiner; of priests' institutes, the Rev. Dr. William Pitt McCune and the Rev. Fr. Francis Joseph, OSF; of the school of sociology, the Rev. Dr. Bernard Iddings Bell; of linked Altars, the Rev. C. Clark Kennedy; of inter-Anglican relations, Dr. Bell; of young people's organizations, the Rev. Wallace E. Conkling.

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Plan Celebration of W. N. Y. Anniversary

Centennial Committee Lays Out Seven-Point Program for 1937 and 1938 Observances

BUFFALO, N. Y.—The executive committee of the diocesan centennial committee met with Bishop Davis of Western New York on March 8th and adopted plans for the diocesan centennial observance.

The chairman of the diocesan centennial committee is the Very Rev. Whitney Hale, Dean of St. Paul's Cathedral. The Rev. Dr. G. Sherman Burrows is secretary. The executive committee is made up of the Bishop, the officers of the centennial committee, the chairmen of the various sub-committees, the deans of the convocations, representatives of the Forward Movement committee, the Woman's Auxiliary, the Girls' Friendly Society, and the Young People's Fellowship.

The plans as outlined by the executive committee on March 8th are as follows: (1) That the centennial observance begin with the diocesan convention of 1937 and end with the diocesan convention of 1938. (2) That there be a convention dinner on May 17, 1937, at which the Bishop of the diocese shall be the presiding officer and the Bishops of the dioceses of Rochester, Central New York, and Chicago shall be the speakers if it can be arranged. (3) That there be a celebration of the Holy Communion at St. Paul's Cathedral on May 18th at 7:30 A.M. (4) That there be a parish dinner in each parish and mission of the diocese on the evening of All Saints' Day, 1937, and that the Bishop of the diocese broadcast an address from one of the stations in Buffalo. (5) That a historical address or sermon be delivered in each parish and mission of the diocese and that classes be instructed in diocesan history during 1937 and 1938. Also that a copy of the historical sermon or address be filed in the archives of the diocese. (6) That a deanery celebration in each deanery be held at some point of special historical interest in the weeks just before the diocesan convention of 1938. (7) That the final events of the centennial observance be centered in a great service to be held at St. Paul's Cathedral at the time of the convention in 1938.

It is hoped that the Woman's Auxiliary of the diocese will present their United Thank Offering this year at the diocesan convention, May 18th, at the 7:30 P.M. service.

Bishop Thomas Resigns Parish

PALM BEACH, FLA.—The Rt. Rev. Dr. Nathaniel S. Thomas has resigned his charge of the Church of Bethesda-by-the-Sea, Palm Beach, effective April 1st. Bishop Thomas, who has been in charge of this parish since December, 1929, stated that he has reached his 70th birthday and is retiring from the active ministry.

Honor Commodore Perry at Service in New York

NEW YORK—Hope for continued peace in the Pacific was expressed by representatives of the United States and Japanese government, February 28th, at a memorial service in honor of George Washington and Commodore Matthew Calbraith Perry in St. Mark's Church-in-the-Bouwerie. Eighteen relatives of Commodore Perry attended the services.

Telegrams were received from President Roosevelt, Secretary of State Hull, Secretary of the Navy Swanson, and the Japanese ambassador, Hiroshi Saito. Masutaro Inoue, acting consul general of Japan, in uniform, then read the message from the Japanese ambassador. The message praised the memory of Commodore Perry, who opened Japan to American trade in the 19th century, and exchanged sentiments of peace between the two nations. The Rev. Dr. William Norman Guthrie, rector of the church, conducted the services.

A bronze plaque in honor of the commodore, designed and executed by the J. and R. Lamb Studios, was unveiled on the north wall of the church by a guard of honor representing the two nations. Later a wreath of lilies was placed on the vault stone in St. Mark's churchyard, where the American naval officer was buried on March 6, 1858.

Olney, Md., Parish Benefited

in Will of Lionel C. Probert

WASHINGTON—The will of the late Lionel C. Probert, resident of Olney, Md., vice-president of the C. & O. Railway Co., recently probated in Rockville, Md., indicates that Mr. Probert left a portion of his property to St. John's Church, Olney, the Rev. Thomas F. Opie, rector.

Upon the death of Mr. Probert's wife, in January, 1936, he installed a Hammond electric organ in the little church as a memorial to his wife, who was president of the rector's aid society for several years. The will provides for the perpetual upkeep of the organ, for funds for reasonable repairs on the rectory, for a small allowance for aiding indigent sick, and for supplementing the rector's salary.

The property is variously estimated to be worth from \$100,000 to \$125,000, but the provisions of the will are deferred for at least one year. Trust funds will provide for these items and also for aid to be extended to the Animal Rescue Society, as Mrs. Probert was known to be a great lover of animals.

Erie Priests Use Radio

ERIE, PA.—Two priests of the diocese of Erie are using the radio, the Rev. Henry S. Sizer, Jr., rector of the Church of the Ascension, Bradford, who broadcasts over station WHDL on alternate Sundays, and the Rev. E. Phinney Wroth, rector of Trinity Memorial Church, Warren, over station WJTN, of Jamestown, N. Y., for 13 Sundays from 11 A.M. to 12 noon.

West Philadelphia Parishes to Merge

St. Mary's and St. Philip's to Consolidate if Convention and Courts Approve

PHILADELPHIA—Announcement was made on March 7th by the vestries of two adjacent West Philadelphia parishes of the completion of plans by the two congregations to effect consolidation. Subject to the approval of the diocesan convention in May and of the courts, the buildings of St. Philip's parish at 42d street and Baltimore avenue will be abandoned and that congregation will move to St. Mary's buildings on Locust street near 39th. St. Philip's has been without a rector since the retirement last summer of the Rev. J. Cullen Ayer.

This really amounts to a third removal of St. Philip's parish since it was first established as a mission of Grace Church, Philadelphia, in 1840. When it moved to its present location in 1879 it took over the buildings and debts of a small parish previously located there. St. Mary's Church has occupied its present location since 1824.

The re-formed parish will continue to use the name, St. Mary's. The terms of agreement for the merger call for the establishment within the buildings of St. Mary's of a chapel to be known as St. Philip's Chapel and to be furnished with the present Altar from St. Philip's and other memorials and appointments from the present church. The Rev. William B. Stimson, rector of St. Mary's will continue in that capacity.

The location of St. Mary's is approximate to the University of Pennsylvania. For some years past the clergy of the parish have been ministering to the needs of students. Numerically the parish has declined as the neighborhood has changed from that of family residences and homes to that which usually surrounds the large university. It is hoped that the merger will bring greater stability to the life of St. Mary's and provide firmer background for those things which must be made a basis of appeal to students.

New York Rector Honored

NEW YORK—Members of the Church of the Heavenly Rest presented a silver urn to the Rev. Dr. Henry Darlington, on March 1st, in honor of his 15th anniversary as their rector. The presentation was made by the senior warden, John A. Vance, and the junior warden, William H. Sage, at a reception in the parish house, following the afternoon service.

Dr. Darlington preached at the festival service in the morning. Bishop Manning was the preacher at the afternoon service. The occasion was also Bishop Manning's regular visitation to the parish. He confirmed a class of 32, one of the candidates being Dr. Darlington's second son, Henry Darlington, Jr.

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THE LIVING CHURCH

All Faiths Included in Call to Religion

Archbishop of Canterbury Stresses
Application to All Christians;
Lichfield Diocesan Appointed

LONDON—The Archbishop of Canterbury is being at pains to make it clear that the Recall to Religion, which he broadcast on the radio just before the death of the old year, is addressed to all sorts and conditions of Christian men and women in the nation. His Grace has made an appeal to a large gathering of city business men, and has addressed, on the same subject, a meeting of 200 members of parliament and peers, at the House of Commons. As the nation's elected representatives, the Archbishop said, they could try to live their own lives more closely to God, to make time for prayer, and to be quiet. A substantial increase in the attendance of Members at prayers could not fail to make its impression, and he would like to see Lords and Commons going once again in procession to their respective churches at the opening of each session. As for the Church, it must grasp the reality of its faith and get behind the conventionalities of religious phraseology.

"We want an almost wholly new vocabulary," said Dr. Lang. Prominent Nonconformists endorsed the Primate's appeal, and a Roman Catholic member proposed a vote of thanks.

Processions of witness on Good Friday, in which Churchmen shall join with Nonconformists, are also suggested by the Archbishop in connection with his Recall. He has asked the clergy of his diocese, when the commemoration of the Passion approaches, to prepare their people for it by presenting the Cross against the background of the heedlessness of the nation and the world. The people might be asked to make their Easter communion an act, not only of devotion to the risen Lord, but of self-dedication to His service.

"Then," writes the Archbishop, "with the thought of Christ the King in our minds, we shall be prepared to take our part with our King in His own consecration to the service of the King of kings. This will be the more natural because, for the first time in history, all his subjects in this land and throughout the world will be able, in their churches or in their homes, to hear the actual words spoken in Westminster Abbey as the solemn rite unfolds itself there."

NEW BISHOP OF LICHFIELD

The Rt. Rev. E. S. Woods, Suffragan Bishop of Croydon, has been appointed Bishop of Lichfield, in succession to Dr. Kempthorne, who, at his own request, is retiring in June, at the age of 72. The new Bishop is 59, and is a brother of the late Bishop of Winchester.

Though an earnest evangelical, the Bishop has supported the opening of cinemas on Sundays, provided suitable films are shown.

"If we meet the legitimate educational and cultural needs of a large section of our

New York Anglo-Catholics Make Use of News Agency

NEW YORK—An attempt to eliminate "distorted and erroneous" accounts of the activities of Anglo-Catholics and other members of the Episcopal Church in the secular press is being made by the Catholic Laymen's Club of New York. The club has engaged the Grand Central News Service to report its affairs, announcing its action in the following statement:

"In consequence of the many distorted and erroneous statements appearing in the public press regarding Anglo-Catholics and their activities, the Catholic Laymen's Club of New York has engaged the Grand Central News Service as a public relations agency to disseminate information to newspapers and other publications, setting forth the true status of the Episcopal Church, particularly stressing its Catholic character and the rights of all Anglicans to traditional Catholic procedure and nomenclature.

"Adolphe Barreaux, secretary of the club and one of the outstanding younger Catholic leaders, will work with the bureau in preparing material and covering major religious functions in the New York area."

people," he has said, "it would not be inconsistent with preserving the unique character of Sunday as a day of rest, worship, and of public quiet."

He is a forcible preacher, and an enthusiastic supporter of the Student Christian Movement.

Chinese Priest to Conduct Three Hour Service at Madison Church

MADISON, WIS.—The Rev. N. E. P. Liu, a priest of the diocese of Hankow who is studying at Seabury-Western Theological Seminary, will conduct the Three Hour Service at St. Andrew's Church here on Good Friday.

Fr. Liu is doing graduate work at Seabury-Western and writing on St. John's Gospel for his people in China. The Rev. Francis J. Bloodgood, rector of St. Andrew's, in making his announcement, remarked, "In my opinion we need missionaries from the nations to whom we send missionaries."

Scholarships at Carolina School

RALEIGH, N. C.—Two competitive scholarships are open at St. Mary's School and Junior College, Raleigh, for students resident in North and South Carolina for the 1937-38 session which opens in mid-September.

Examinations will cover the work of first year high school and will be held on April 9th and 10th under the supervision of high school principals or rectors. Further details may be obtained by letter to Mrs. Cruikshank, president.

St. Mary's is owned by the dioceses of the Church in North and South Carolina. The curriculum includes three years of high school work and two years of grade "A" college work.

Fr. Burton Calls on Laity to Take Lead

SSJE Superior Declares All Great Religious Movements Have Been Under Lay Leadership

CHICAGO—Declaring that all great religious movements have been under lay leadership, the Rev. Spence Burton, SSJE, of Cambridge, Mass., called upon the laity last week to take the lead in a great evangelization movement in the Church today. Fr. Burton has been in Chicago speaking on the Lenten noonday service program in the loop.

"Our churches are run today almost entirely by the clergy and the women," said Fr. Burton, speaking to directors of the Church Club. "The men are to a large extent 'paying passengers.' They are expected to pay the bills and that's about all. Our clergy are devoting entirely too much time to the business affairs of the Church. Some of them are conducting private 'sit-down' strikes and don't know it; they sit behind their desks running a business instead of devoting themselves to their spiritual duties.

"All great religious movements of history have been led by laymen. And the greatest need of the Church today is for the laity to assume their rightful leadership in bringing the unchurched to the clergy. The clergy cannot do the job alone. And in fact the laity can bring others to the Church even better than the clergy."

With regard to the young people of the present, Fr. Burton described them as having "powerful engines, defective steering gears, and no brakes." That explains to a large extent the crime situation, in the opinion of Fr. Burton, who has spent 30 years in prison work.

More Than 3,000 Expected to Hear Oratorio in Nave of Cathedral in New York

NEW YORK—The Oratorio Society of New York, conducted by Albert Stoessel, will present St. Matthew's Passion, by Johann Sebastian Bach, with 350 singers and an orchestra of 60, on May 11th, in the nave of the Cathedral of St. John the Divine.

While the nave has been used for several ceremonies and for overflow meetings and services, no meeting necessitating provision for as many persons as the nave will hold has hitherto been held. Approximately 3,000 chairs will be placed in the nave; other persons who come after the seats are all taken, to the number permitted by the fire department, will stand. A platform for the orchestra and singers will be erected at the east end of the nave, against the temporary wall between the nave and the crossing.

May 11th is the opening day of the meeting of the diocesan convention. The first part of Bach's great work will be given in the afternoon, after adjournment; the second part in the evening. Thus, the members of the convention will have an opportunity to be present.

The United Thank Offering Number of THE SPIRIT OF MISSIONS

will appear in April, so that now is the time to develop interest in it. It is issued at the request of the Executive Board of the Woman's Auxiliary, and it will be filled with U.T.O. information, valuable as well as interesting, to every woman of the Church. Its sale, and the securing of yearly subscriptions, will increase the Offering, in this last year of the triennium, and in addition it will interest more people in the world mission of the Church.

Miss Lindley will contribute a statement of plans for the Triennial at Cincinnati. Dr. Franklin writes "What the U.T.O. Means in the Program of the Church." There will be a special Pictorial Section showing the U.T.O. at Work, and a department, "Ways to a Better Offering," will contain actual stories from many diocesan and parochial Custodians.

If details have not reached you through your officers, write immediately, and they will be mailed. The need is for immediate action, to make this the most widely-read of all United Thank Offering Numbers. Place your order for extra copies of the April Number now to avoid disappointment.

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Announce Wellesley Conference Program

Drs. Easton, Simpson, Washburn to Give Courses at Conference for Church Work

BOOSTON—Advance notices of the Conference for Church Work, familiarly known as the Wellesley Conference, announce unique opportunities to clergy and laity, young and the "less young." The conference will be held as usual at Wellesley College, the dates being June 28th to July 9th.

The Rev. Dr. Burton Scott Easton, professor of the literature and interpretation of the New Testament in the General Theological Seminary, is giving two courses. One of these is on The Religion of the New Testament. The other is a course in liturgics, The Principles of Christian Worship and Their Realization in Modern Times, a course which Dr. Easton has been giving for the first time in the seminary during the Easter term.

The Rev. Dr. Cuthbert A. Simpson, assistant professor of Old Testament in the General Theological Seminary, is giving a course on The Old Testament Prophets. With the Rev. Theodore P. Ferris, Dr. Simpson is collaborating in another course, The Preaching of the Old Testament. This course, which is for the clergy, includes the preparation and the presentation of sermons.

The Very Rev. Dr. Henry B. Washburn, Dean of the Episcopal Theological School at Cambridge, is giving a course on Church History Through Biography—Medieval and Modern. Dean Washburn's lectures on ecclesiastical history are famous.

CHRISTIANITY AND COMMUNISM

The School of Christian Social Ethics offers a course on Christianity in Relation to Communism, Socialism, and Fascism, by the Rev. L. Bradford Young, assistant at Holy Trinity Church, Brooklyn, and a member of the executive Committee of the Church League for Industrial Democracy. Another course, in two sections, will consider Modern Industrial Problems, in one section, under the leadership of the Rev. James Myers of the Federal Council of Churches. The other section will study The Christian in a World at War, and the leader will be Miss Emily Greene Balch, known throughout the world for her work in the interests of international good will.

RELIGIOUS EDUCATION

The subject of religious education will be studied in three full courses of remarkable interest. The Rev. William Grime, a young clergyman who has written two unusual books on religious education, *Junior Boys Write Their Life of Christ*, and *Modern Methods in the Church School*, is giving a course on Guiding the Growth of Juniors. In response to a demand for practical teaching on Altar guild work, Miss Mary Chester Buchan, directress of Altar guilds in the diocese of Massachu-

sets, will give a course on Altar Guilds in Action. Miss Letitia Stockett, whose courses always draw crowds, has a course on Symbolism.

The School of Religious Drama will be led by its dean, the Rev. Dr. Phillips E. Osgood, again this year. Dr. Osgood will give a course on The History of Religious Drama. Under his direction, the members of the conference will present the Chester miracle play, *Abraham, Isaac, and Melchizedek*; and also, possibly, *The Terrible Meek*, by Charles Rann Kennedy.

The Music School offers three fine courses. The dean, Frederick Johnson, gives a course on A Survey of the Literature on Choir Training. Everett Titcomb is giving a comprehensive course on Choral Worship; and Edward B. Gammons gives a course on The History of Church Music. All these will be further enriched by lectures, recitals, carillons, and Mr. Johnson's Conference Chorus.

MODERN PSYCHOLOGY

Special interest attaches to the announcement of a course on The Findings of Modern Psychology as They Assist the Parish Worker and Clergy in Dealing with Individuals, to be given by the Rev. Otis R. Rice, assistant at St. Thomas' Church, New York city, and lecturer in the department of pastoral theology in the General Theological Seminary. Fr. Rice has been cited by specialists in this field as the foremost authority on its latest findings.

The director of the conference is again Bishop Keeler, Coadjutor of Minnesota. In addition to his general oversight of the conference, Bishop Keeler will give a course on Personal Religion.

One of the features of the Wellesley Conference is that its members are not divided into clerical and lay, nor into junior and senior groups. All courses are open to all who can qualify. Everyone shares in everything in the daily life of the conference. As always, the intellectual life is closely allied with the spiritual. The chaplain of the conference will again be the Rev. Theodore P. Ferris, assistant at Grace Church, New York, whose addresses at the sunset services last year made so deep and permanent an impression.

Dr. Paul Elmer More Dies at Age of 72

Continued from page 365

ican Academy of Arts and Letters, the American Philosophical Association, and several New York clubs.

He is survived by two daughters, Mrs. Harry B. Fine and Mrs. Edmund G. Dymond; a brother, Dr. Louis Trenchard More, Dean of the graduate school of the University of Cincinnati, also survives. Mrs. Henrietta Beck More, his wife, who married him in 1900, died several years ago.

Funeral services were conducted on March 11th in Trinity Church, Princeton, by Bishop Matthews of New Jersey, the Rev. Robert Williams, rector, and the Rev. John Crocker, the Episcopal Church's chaplain at Princeton. Burial was in Princeton University cemetery.

CORRESPONDENCE

(Continued from page 350)

enterprises. I have yet to meet the business man who, to the neglect and crippling of his business, invests his capital in some outside concern at 3% or 4% and turning round would borrow at the bank at 6% or 7% to carry on his business, and in addition make continuous appeal to his children to raise more money for investment in other concerns, that he might have the meager interest whereby his business might be carried on in case his great great grandchildren should not be interested enough to maintain it.

That stocks, bonds, and other investments in secular and commercial enterprises are a very uncertain quantity, is admirably set forth in the "pathetic note, as well as a warning one," in one paragraph of the will of the late Mrs. Jacobs [L. C., November 21, 1936, p. 582]. Indeed it is often a problem to find a so-called safe investment. But the main question is, What will be the attitude of our Lord when He comes again to a Church which hands over a long list of so-called securities, saying:

"Lo, there Thou hast that is Thine, we have saved them for Thee and just used the interest

"It is true we had to close up some of the missions and deny the petition of others to open up work among them, such as for example those ten villages in Sagada, whose inhabitants were eager to hear more about Thee, and to work on an emergency budget for several years, cutting down expenses and slashing salaries and stipends, but we did succeed in keeping our principal intact, loaning it preferably to the heathen round about us and letting the parishes and missions borrow from them when they could at a higher rate of interest."

It is true that we should lean on the living, not on the saintly dead, not only for the

Pilgrimage to Tomb of St. Edmund

TO THE EDITOR: Readers of THE LIVING CHURCH who will be visiting England for Coronation may like to know that a pilgrimage will be made to the tomb of St. Edmund, K.M., Bury St. Edmunds, Suffolk, from Croydon on Saturday, June 19th. Pilgrims will travel by motor coach and the Mass of St. Edmund will be sung at Long Melford, Suffolk, en route for the shrine. Long Melford is one of the most celebrated of the old parish churches of England.

It is of interest that this will be the first pilgrimage to visit the shrine of St. Edmund since the Reformation.

All particulars may be obtained from Miss Malcolm Wood, Church Union Women's Auxiliary, Westcroft, Carshalton, Surrey.

Good accommodation for the night can be provided at Croydon, to insure a punctual start.

E. HOBSON,
Secretary, Press Bureau.
London. English Church Union.

balancing of the budget but for the promotion of all the enterprises of the Church. The late George Fiske was wise in that he did not designate his parting benevolence beyond that which was his privilege in proportioning it for certain purposes. He laid no mortmain upon his gift. Let the Church use it, then, and all such gifts for the strengthening and extension of the Kingdom of God.

(Rev.) ARTHUR L. WALTERS.
Reedley, Calif.

The State of the Church

TO THE EDITOR: I have read the article by Canon Bell [L. C., February 13th] and greatly admire his zeal for the

Anglican Church. He is sincere in his views, but I beg to differ in a few respects. Among the changes he mentions as taking place in the past quarter-century, the first is hard to prove. Every Church contains some supporters who on record are inactive somewhere else. People who move every five or ten years generally are lax about transfer by letter.

As for statement 5, many contributions are not labeled.

The low spiritual life (statement 8) applies to all Churches at this time. It is hardly in order to single out the Anglican Church for ostentation and respectability. Candles, vestments, and liturgical formulae are finding their way into various Protestant Churches. Sugar draws more flies than vinegar, and respectability will appeal to more free-born English-speaking people today than the tactless roastings once popular. If the Bible doesn't do it, neither can the priest scare a man out of hell.

Charges of respectability usually do not come from an Anglo-Catholic source. This should give low Churchmen pause. But not even the Anglo-Catholics can prevent the coming of the days spoken of in II Thessalonians 2. However, if this time has not come, if the fig tree has not put forth its leaves, God will send the latter rains, and there will be a revival, as there has been before, in His own way.

ELLIOT HEMPSTEAD.

Glen Rock, N. Y.

Annunciation and Maundy Thursday

TO THE EDITOR: In your answer [L. C., March 6th] to a correspondent who asks what is to be done this year about the conflict between Maundy Thursday and the Annunciation, you say that in accordance with the Tables of Precedence in our Prayer

Hymnals and Prayer Books for the Easter Season

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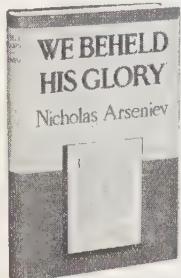
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Book the Annunciation is transferred to the day after Low Sunday, Monday, April 5th. This is, to be sure, a possible interpretation of the vague wording of the direction in the tables, but it is neither the only, nor the better interpretation of that wording. The rule is that the "Holy Day should be transferred to the first convenient open day." In this case Monday, April 5th, is the first possible open day, but it is not convenient, for it prevents the keeping of the first Evensong of the Annunciation for which proper psalms and lessons are provided by the Prayer Book. "The first convenient open day" is Tuesday, April 6th, which allows for the full observance of the festival beginning with the first Evensong. The very careful Tables and Rules given in the Scottish Book of Common Prayer, 1929, and in The Book of Common Prayer proposed in 1928 for the Anglican Church say definitely that Tuesday after Low Sunday is the day. It is true that the rules of the Roman Church prescribe Monday, but the reason there is that the Roman calendar is so heavily overloaded that the translation of any festival is a very difficult matter.

Those who follow Anglican usage will keep the Annunciation this year on April 6th, while those who follow Roman usage will observe it on the 5th.

(Rev.) W. D. F. HUGHES.
New York.

WE CANNOT subscribe to Fr. Hughes' contrast between Anglican and Roman usage, as so positively stated in his last sentence. There is no universal Anglican rule. The English Prayer Book contains no table of precedence. The Scottish Prayer Book and the English Proposed Book of 1928 do, it is true, specify that if the Annunciation falls during Holy Week its observance is to be transferred to the Tuesday following Low Sunday. On the other hand the Canadian Prayer Book with equal clarity transfers it to the Monday following Low Sunday, and we believe this to be the proper interpretation of the rule in our own Prayer Book. It is so recognized by most of the current calendars of the American Episcopal Church, including the Forward Movement calendar, the *Ashby Calendar*, the *Ordo Calendar*, and the *Living Church Annual*, and also in such English ones as we have been able to consult, including the *Anglo-Catholic Annual*. Monday, April 5th, is, we firmly believe, the proper day for the observance of the feast of the Annunciation in the American Church this year.—THE EDITOR.

The Theology of Crisis

TO THE EDITOR: There are frequent attacks in your columns on the theology of crisis commonly associated with the name of Karl Barth. One writer calls it irrational and questions its sanity, and says that someone has seen "through" Barthianism. It would be interesting if any of the clergy could see to it. The theology of Barth requires intelligence and thinking. Our own Walter Lowrie's commentary on St. Mark is largely unknown to our clergy, because it is intelligent instead of sugary. What seems frequently to be denounced as "fundamentalism" is what was the orthodox belief of all Catholics and Protestants up to a century ago. And the 19th century is not bright enough to discard all previous Biblical concept.

(Rev.) CHARLES G. HAMILTON.
Aberdeen, Miss.

BOOKS RECEIVED

THEOLOGY AND RELIGION

Adoration. By Alick Bouquet. Morehouse, Milwaukee. Pp. 128. \$1.00.

¶ A simple but profound explanation of and instruction in the exercise of the prayer of adoration.

A Banker Meets Jesus. By Rowland Hegedues. Translated by M. L. Christlieb. Dutton, New York. Pp. 96. \$1.00.

¶ The story of the author's mystical experience. The book was published in Hungarian and German under the title, as literally translated, of *Jesus in the Beehive*.

The Christian View of Life. By J. Gresham Machen. Macmillan, New York. Pp. 302. \$2.50.

¶ The last book of the famous Presbyterian scholar. It was in the press at the time of his death, January 1, 1937.

Fairest Lord Jesus. By J. V. McLeishawer. Abingdon Press, New York. Pp. 200. \$1.75.

¶ Sixteen meditations on the Gospel story, by the well-known Presbyterian minister.

In Pursuit of Perfection: A Way of Christian Life. By Sibyl Harton. Foreword by the Bishop of Bristol. Morehouse, Milwaukee. Pp. 189. \$2.00.

¶ An unusually fine book on spiritual living and growing. While the plan of the rule suggested is old, the content is new and fresh. There is an excellent bibliography.

The Sacrament of Absolution. By C. J. S. Stuart. Foreword by E. Edmund Seyzinger, C.R. Morehouse, Milwaukee. Pp. 98. \$1.00.

¶ A helpful book for Church people who make their confessions regularly, by the rector of St. Thomas' Church, Toronto, Canada.

The Silver Lining. By Archer Wallace. Round Table Press, New York. Pp. 94. \$1.00.

¶ A book addressed to those who need encouragement and to those who need to encourage others.

(Continued on page 378)

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BROWN, Rev. RICHARD I., formerly rector of St. John's parish, Tampa, Fla. (S. F.); to be in charge of the Church of the Redeemer, Avon Park, and of St. Agnes' Church, Sebring, Fla. (S. F.), effective April 1st.

FERGUSON, Rev. GEORGE W., is rector of St. Philip's-in-the-Hills, Tucson, Ariz. Address, P. O. Box 2271.

GILL, Rev. JOHN M. B., formerly rector of St. Paul's Church, Petersburg, Va. (S. V.); is vicar of St. Luke's Church, Lakeview, Oreg. (E. O.), since March 1st.

LAWTON, Rev. DR. GEORGE T., formerly rector of the Church of the Good Shepherd, Norwood, Cincinnati, Ohio (S. O.); to be rector of St. John's Church, Kewanee, Ill. (Q.), effective April 15th. Address, 308 W. Central Blvd.

MATTHEWS, Rev. GORDON, formerly rector of St. Andrew's Church, Detroit, Mich.; to be rector of the Church of the Epiphany, Detroit, Mich., effective April 1st.

SCHMEISER, Rev. EARL C., formerly in charge of Christ Church, Puyallup, Wash. (O.I.); to be rector of St. John's Church, Seattle, Wash. (O.I.), effective April 15th. Address, 3050 California Ave.

SIDDERS, Rev. ARCHIBALD W., formerly rector of St. John's Church, Seattle, Wash. (O.I.); to be in charge of Christ Church, Puyallup, Wash. (O.I.), effective April 15th. Address, 2002 W. Pioneer St.

STANLEY, Rev. K. G. T., formerly in charge of the mission of the Epiphany, Euclid, Ohio; to

be rector of Trinity Church, Tiffin, Ohio, effective April 10th.

NEW ADDRESSES

ATTRIDGE, Rev. CLARK L., formerly 6855 Vinewood Ave.; 3422 Edison Ave., Detroit, Mich.
INGERSOLL, Rev. RUSSELL R., formerly 1106 W. Holly St.; St. Paul's Parish House, 2120 Walnut St., Bellingham, Wash.

MORGAN, Rev. SIDNEY H., formerly 15 Roy St.; 600 Queen Anne Ave., Seattle, Wash.

TULLBERG, Rev. WILLIAM, formerly Lafayette Hotel, Rockford, Ill.; 3333 N. Marshfield Ave., Chicago, Ill.

TYLER, Rev. Dr. B. P., formerly 1816 Wood St., Colorado Springs, Colo.; 403 Fairmont Ave., Winchester, Va.

RESIGNATIONS

CRUSOE, Rev. Dr. CHARLES E., because of climatic reasons, is resigning the rectorship of St. George's Church, Detroit, Mich., soon after Easter and will be available for supply work anywhere in the south or extreme west.

SMITH, Rev. CLAUDIO F., as rector of St. Mary's Church, Middlesboro, Ky. (Lex.); retired.

DEPOSITION

BLACKSHEAR, WILLIAM ST. JOHN, Presbyter, by the Bishop of Texas, February 20, 1937. Deposed at his own request.

ORDINATIONS

DEACONS

MINNESOTA—RICHARD RUNKEL EMERY was ordained to the diaconate by Bishop McElwain of Minnesota in St. James' Church, St. Paul, February 27th. The candidate was presented by the Rev. George C. Weiser and will continue at Seabury-Western. The Rev. Earle B. Jewell preached the sermon.

JOHN THURLOW BAKER was ordained deacon by Bishop McElwain in St. Mary's Church, St. Paul, February 28th. The candidate was presented by the Rev. Frank Zoubek and will continue at Seabury-Western. The Bishop preached the sermon.

OREGON—JUSTIN SARGENT EDWARDS was ordained deacon in St. John's Chapel, Evanston, Ill., on February 16th by Bishop Johnson of Colorado, acting for Bishop Dagwell of Oregon. The ordinand was present by the Rev. Dr. Paul S. Kramer, and will continue his studies at Seabury-Western. The Bishop preached the sermon.

APRIL

- 4-6. Convention of Montana.
- 6-7. Convention of Southern Ohio.
- 11-13. Convocation of Eastern Oregon.
- 12-13. Convention of Ohio.
- 13. Convention of South Florida.
- 14. Conventions of Massachusetts, Sacramento, Forward Movement Commission Meeting.
- 20-22. Convention of Kentucky.
- 27-28. Convention of South Carolina.
- 28. Convocation of Arizona, Convention of Indianapolis.

KALENDAR OF COMING EVENTS

CHURCH KALENDAR

MARCH

- 21. Sixth (Palm) Sunday in Lent.
- 22. Monday before Easter.
- 23. Tuesday before Easter.
- 24. Wednesday before Easter.
- 25. Maundy Thursday.
- 26. Good Friday.
- 27. Easter Even.
- 28. Easter Day.
- 29. Easter Monday.
- 30. Easter Tuesday.
- 31. (Wednesday.)

APRIL

- 1. (Thursday.)
- 4. First Sunday after Easter.
- 5. Annunciation B. V. M.* (Monday.)
- 11. Second Sunday after Easter.
- 18. Third Sunday after Easter.
- 25. St. Mark. Fourth Sunday after Easter. (Friday.)

*Transferred from March 25th.

AMERICAN CHURCH UNION CYCLE OF PRAYER

MARCH

- 29. Holyrood, New York City.
- 30. Holy Cross, West Park, N. Y.
- 31. St. John's Cathedral, Quincy, Ill.

APRIL

- 1. St. James', Brooklyn, N. Y.
- 2. Advent, Boston.
- 3. All Saints', Oakville, Conn.

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BOOKS RECEIVED

(Continued from page 376)

A Literary History of Religious Thought in France. Vol. III. By Henri Bremond. SPCK. Imported by Macmillan. Pp. 585. \$5.75.
¶ The final volume of a great monumental work.

The Via Media. By C. P. S. Clarke. Preface by the Bishop of Winchester. Longmans, Green, New York. Pp. 192. \$2.00.

¶ A vindication of the faith and order of the Church of England, by the Archdeacon of Chichester.

NEW TESTAMENT

The Transcendence of Jesus Christ. By F. Cawley. Foreword by H. R. Mackintosh. Scribners, New York. Pp. 308. \$4.00.

¶ A study of the unique features of the Person of Christ, with special reference to the Fourth Gospel.

RELIGIOUS EDUCATION

Confirmed in This Faith. By Ronald Sinclair. Foreword by the Bishop of Guildford. Morehouse, Milwaukee. Pp. 127. \$1.00.

¶ An outline of instruction for boys and girls about to be confirmed or newly confirmed. The book would make a suitable gift from a godparent to a godchild on the day of Confirmation.

Pastoral Work Among Children. By A. R. Browne-Wilkinson. Morehouse, Milwaukee. Pp. 264. \$2.40.

¶ This is one of the best books on religious education of recent years. The author, a priest of the Church of England, considers the subject in the light of the increased need of good church schools and Confirmation schools in these times when the parents and the home do so much less than in former days. Trained teachers and fully qualified parents are more essential than ever.

SOCIAL QUESTIONS

Decency in Motion Pictures. By Martin Quigley. Macmillan, New York. Pp. 100. \$1.00.

¶ An excellent little book on the value of good motion pictures and how to secure them.

The Source of Civilization. By Gerald Heard. Harpers, New York. Pp. 431. \$3.50.

¶ A new explanation of history, leading to an original social philosophy.

BIOGRAPHY

The Life and Letters of Charles Inglis. By John Wolfe Lydekker. SPCK. Imported by Macmillan, New York. Frontispiece, pp. 272. \$3.75.
¶ A history of the ministry and consecration of the first colonial Bishop for America, covering the years 1759-1787.

Noble Families Among the Sephardic Jews. By Isaac Da Costa. With *Some Account of the Capadose Family*, by Bertram Brewster. And *An Excursion on Their Jewish History*. By Cecil Roth. Illustrated. Oxford University Press, New York. Pp. 219 of text, pp. 44 of plates. \$14.
¶ This sumptuous book, a large quarto, gives some account of the noble and distinguished Jewish families who were driven from Spain and Portugal in the 15th century, with interesting data as to their descendants in the Netherlands and England.

Suns Go Down. By Flannery Lewis. Macmillan, New York. \$2.00.

FICTION

Busman's Honeymoon. By Dorothy L. Sayers. Harcourt, Brace, New York. \$2.50.

The Flower Wagon and Other Stories. By Margaret E. Sangster. Round Table Press, New York. \$1.00.

Limping Sway. By Joseph McCulloch. Dutton, New York. \$2.50.

The Quiet Shore. By Walter Havighurst. Macmillan, New York. \$2.50.

The Satin Slipper. By Paul Claudel. Translated by John O'Connor. Sheed & Ward. \$3.50.

The Tramp and His Woman. By Dorothy Charques. Macmillan, New York. \$2.50.

OTHER BOOKS

Aftermath. By Sir James George Frazer. Macmillan, New York. Pp. 494. \$3.00.

¶ A supplement to *The Golden Bough*, Frazer's great work.

Controlling Human Behavior. By Daniel Starch, Hazel M. Stanton, and Wilhelmine Koerth. Assisted by Roger A. Barton. Macmillan, New York. Pp. 638. \$4.00.

¶ A first book in psychology for college students.

Feeding Our Children. By Frank Howard Richardson, M.D. Crowell, New York. Pp. 159. \$1.00.

A Hermit in the Himalayas. By Paul Brunton. Dutton, New York. Pp. 322. \$2.50.

¶ Meditations of a modern hermit.

Inside Europe. By John Gunther. Harpers, New York. Pp. 468. \$3.50.

¶ Revised and reset edition, with a new chapter on the British crisis.

PAPER-BOUND PUBLICATIONS

The Angels' Gifts: A Mothering Sunday Anecdote. By F. W. K. Mothering Sunday Movement, 27 Marston Road, Nottingham, England. 3d.

Firmly I Believe. By Duncan Armytage. Morehouse, Milwaukee. Pp. 76. 60 cts.

¶ Instructions in Christian doctrine, given by the Canon Missioner of Southwark in Southwark Cathedral, evangelical in purpose and scope.

Gospel Criticism and Form Criticism. By W. Emery Barnes. Scribners, New York. Pp. 83. \$1.25.
¶ A criticism of *From Tradition to Gospel*, by Martin Dibelius; by the emeritus professor of divinity in the University of Cambridge.

The Pathway to the Hills. By a Religious of St. Peter's Community, Kilburn. Morehouse, Milwaukee. Pp. 149. 80 cts.

¶ Church teaching given to children in story form by a priest. This returns to one of the best ways of instructing the boys and girls of a parish.

Planning to Teach in the One-Room Church. By Elva M. Due, Abingdon Press, New York. Pp. 48. 35 cts.

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Planning Worship in the One-Room Church. By Mary Heald Williamson. Abingdon Press, New York. Pp. 46. 35 cts.

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Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

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Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

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Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion, 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturday, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
9:30 A.M., Children's Service
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Evening Prayer and Sermon
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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PENNSYLVANIA

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Died

HURD, JOHN—husband of Emilie Wheaton Hurd, at his home in Jamaica Plain, Massachusetts, on February 26.

I heard a Voice from Heaven saying,
Blessed are the dead who die in the Lord.

LILIENTHAL, EMMA—sister of the Rev. Herman L. Lonsdale entered into Life Eternal February 2d at the Hartford Hospital, Conn., after a short illness.

She was a staunch Churchwoman, a loyal friend, and a devoted sister.

The Burial Office on February 4th was taken by the Rt. Rev. Chauncey B. Brewster, D.D., of Connecticut, and the Revd. George T. Linsley, D.D., of Hartford and Farmington, Conn.

Resolution

WARREN ROGERS DIX

The following resolution was adopted by the Vestry of St. John's Church, Elizabeth, N. J., at their regular meeting, January 13, 1937:

Forasmuch as it has pleased Almighty God to take unto Himself WARREN ROGERS DIX, who entered into eternal life December 29, 1936, the Vestry of St. John's Church, with a deep sense of loss, record their profound appreciation and gratitude for his many years of able and devoted service in this Parish.

Mr. Dix was a member of the Vestry for fifty-one years, serving as Warden during the last twenty-four years, and as Clerk of the Vestry forty-eight years. For twenty-four years he was a member of the Standing Committee of the Diocese, and for a number of years a Trustee of St. Mary's Hall, Burlington.

Finely qualified by natural ability, legal training and experience, with the grace and virtue of an exemplary Christian character, he served in his every office with devotion, effectiveness and distinction, and was held in high esteem and affection by his fellow Churchmen and fellow citizens.

Be it, therefore, resolved: that the Rector and Vestry of St. John's Church do extend their deepest sympathy to his widow, Mrs. Mary-Louise Clark Dix and

Be it further resolved: that this resolution be spread upon the Minutes, and that a copy be sent to Mrs. Dix.

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